

THE MODERN SIREN

ROBERT M. HALL

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1916

The Modern Siren

BY

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Price, 75 cents

8747

PUBLICATION OFFICE "OUR HOPE"
456 FOURTH AVE., NEW YORK CITY

PICKERING & INGLIS
GLASGOW, SCOTLAND

CHRISTIAN WORKERS' DEPOT
SYDNEY, N. S. W.

H. L. THATCHER
AUCKLAND, N. Z.

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To the Memory of

"MY FATHER,"

Rev. WILLIAM HALL,

A Presbyterian Minister.

Ever loyal to the Old Truths,
and always valiant
in the defense
of them

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INTRODUCTION.

The SIRENS were mythological beings, personifications of the rocks and reefs, the rough and perilous places abounding on the shores of the sea. So gifted were they in the use of their voices, which were of most rare and entrancing melody, that mariners, attracted by a power unseen and resistless, were lured to shipwreck and ruin by the songs they sang.

There are other Sirens, neither ancient nor mythological, whose songs, sung without ceasing, are most enticing. THE MODERN SIREN is but one of many, the most seductive, the most daring, the most dangerous, the most deadly of them all. Lured by the songs of *this* Siren many a noble ship has gone upon the rocks of spiritual and eternal ruin. May the light from the red lantern of danger fall upon the pages of this book with so strong and searching a glare, thus making the subject so clear, the danger so real, and the old paths by contrast so plain, that the wayfaring man or woman, though amazingly foolish, shall not err therein.

If Solomon could have penetrated the mists and the fogs of the intervening centuries and rested his wondering eyes upon present-day conditions, doubtless he would have written a certain famous saying of his with capitals, and then doubled their size for greater emphasis. That famous saying is truer today than ever before: "Of making many books there is no end." This little book, in its present form, is given to the public by the author, for the very simple and commonplace reason that he has felt most keenly the need of just such a brief treatise as is this one, with its

direct and modest message, in his own work, and it seems probable that, if he needs it, it may be of some little use to others. Many books, some large and some small, some long and some short, some wise and some otherwise, have been written on this subject, some of them masterly and unanswerable arguments, the arrows feathered with illuminating illustrations, reinforced with Scripture quotations that have fallen with absolutely crushing effect upon and fairly and completely overwhelmed the quixotic arguments, shot full of fallacies, and yet seriously and soberly offered by the infatuated followers of a weak and wicked woman. Many of these books are large and long, and the people in general will not, certainly do not, read them. The substance of the addresses contained in the several chapters of the present unpretentious little volume, has been used by the author, sometimes publicly, but oftener in private, in combating this soul-destroying and most unreasonable and unscriptural heresy, in the city where he lives.

Even members of orthodox churches are offended sometimes because this system is written and spoken against, and want to know why. The answer is an easy one, namely, that it is subversive of the very foundation principles of the religion of Jesus Christ, *denying as it does, every essential teaching of the gospel.* It is purely a human institution, in no sense of the word a church, and possesses not even the remotest right to the name Christian. A sentimental charity, which is not of God, pleads for silence and peace, at the heavy expense of conscience and principle, while the Spirit of God demands earnest contention for the faith once for all delivered unto the

saints. Even in heaven there was war, until Lucifer and his wicked angels were cast out and, by the grace of God, there must be war on earth, until the seductive songs of all the satanic Sirens have been at last silenced, and men are no more lured by them to their ruin. Therefore, while some severe things are going to be, and from the very nature of the case, must be said, yet it shall all be done in a kindly spirit, with a love for God and man in my heart.

It would be most ungracious of me not to acknowledge the debt I owe to the friends who have constantly encouraged me in the work of preparing this little book for publication. But they have given more than mere sympathetic encouragement, for material assistance has been freely and most cordially rendered. To the following I feel especially indebted: Mrs. Alzine Heath Gwin, Miss Anna B. Batts, Mrs. Wm. C. Rose, Miss Ida M. Shipman, Rev. Doctor Judson B. Palmer, and Dr. L. P. H. Bahrenburg, of Galveston, Texas; Arno C. Gaebelein, Editor of "Our Hope," of New York City, and Rev. Harman H. McQuilkin, D. D., of San Jose, California.

With the earnest prayer that it may help some who are anxious and honestly in doubt concerning the matters here discussed, this little book is sent forth upon its mission.

Galveston, Texas.

ROBERT McALPINE HALL.

MARY BAKER EDDY

The picture of a downright homely person may be really handsome. The landscape painting of a dreary and altogether uninteresting piece of scenery may be embellished until the truth is suppressed, criticism disarmed, and the painting, instead of being drawn from nature, becomes the delightful creation of an artistic fancy. In either case we greatly admire the work of the artist and wonder how he managed to get so much out of so little. Ask him how he did it, and he will tell you that it is a trick of the trade, or maybe, will answer with a single word, Genius!

I have just had the pleasure of reading *The Life of Mary Baker Eddy*, by Sibyl Wilbur O'Brien, under whose name the book was copyrighted in 1907 and 1908; but I am told by Christian Scientists that since securing a divorce from Mr. O'Brien she prefers the old name of Sibyl Wilbur. Well, if ever a beautiful and inspiring picture has been got from a most discouraging subject, it has been done in this case. The art of the author is beyond question, her fancy, in apotheosizing the subject of her boundless admiration, is exceeding fertile, and her skill in steering her barque through the breakers, between the Scylla of logic on the one side and the Charybdis of ethics on the other, is most truly consummate. And yet, the careful and impartial reader of the book cannot but see that she both strikes the rock and is caught in the treacherous and deadly whirlpool.

Our sources of information here are not meager. After Mrs. Eddy had reached the zenith of her popu-

larity and power, scores of those that had known her, her character and manner of life, either from childhood or during the period of her greatest development, have borne witness concerning her life and character. It is true that the author, already referred to, has said in the introduction to her book, "As to the memories of a few old people still surviving who associated with Mary Baker in her youth, it must be said that they are not always all that could be desired!" Indeed, from the point of view of Eddyism, this is true beyond all controversy, and such a statement from such a source is extremely funny. But the straits to which the author of the aforesaid biography, written in defense of the claims of a woman who claimed to be inspired, are manifest to everyone, when we quote the following gratuitous and unworthy charge made by her concerning the above mentioned witnesses: "And a deplorable thing is that they betray evidence of having been tampered with by suggestion, the imagination having been incited by vanity or cupidity."

One cannot help but wonder as to the means used by the other side in accumulating evidence in Mrs. Eddy's behalf. Was it sought and secured by the excitation of the imagination with thoughts of vanity or cupidity? Or, to be perfectly explicit, were *they* bribed? If not, then why so swift in charging others with the crime? All fair minded people are agreed that invective or innuendo is a shockingly poor substitute for argument. Affidavits, duly and officially sworn to, cannot be met with feeble denials and unworthy aspersions. Why then attempt to impeach the testimony of worthy and reputable men and women by slanderous insinuations, when just such testimony would establish cases in

any court of justice? A cause thus defended is thereby itself brought under suspicion.

Another source of information is most illuminating. Mrs. Eddy was a great writer of books, but especially of letters, and these throw a flood of light on the subject. We shall have occasion to refer discriminately to both these sources.

The mind of an American gentleman impulsively and uniformly rebels against the necessity of ever speaking or writing a word that would reflect upon the character or motives of a single member of the gentler sex. But, in Mrs. Eddy's case, she became so distinctly a public person, that the finer and more delicate feelings, recognized by common consent among us, must be laid aside, and she must be dealt with, not as Mrs. Eddy, a New England lady, but as Mrs. Eddy, the founder of the Christian Science sect, and pre-eminently a public personage.

If the public knew the real facts in her case, fewer people would be deceived by her destructive, but fascinating philosophy. It shall be my purpose in this chapter to state these facts as best I may. With the very kindest feelings towards all those upon whom the blight of this damaging error has fallen, I most solemnly affirm that every statement made here is the result of careful and prolonged, as well as unprejudiced, deliberation, and is fully sustained by the records in the case. And more than that, *her own words in her own handwriting* prove this to be true far beyond any reasonable doubt, and all the people everywhere ought to know it.

Mary Baker was the youngest of six children. Mark Baker was her father, Abigail Ambrose Baker

her mother. She was born July 16, 1821, in the little country community of Bow, on the Merrimac river, in the State of New Hampshire. Naught can be said against the Baker blood, enriched as it was by a strain from old Scotland. The stock was unquestionably good, developed out of the sternest and sturdiest of New England stuff. For half a dozen generations the Bakers had lived and moved and had their being in New England. They were not unlike their neighbors, thinking the same thoughts, striving for the same ideals, clearing the land, tilling the soil, fighting back the savages, fearing and worshipping God, and educating their children. Mark Baker was a distinguished character in the community where he lived. He was justice of the peace, a member of the school board, an officer in the local Congregational Church, and the strongest and stiffest kind of a Calvinist! From her earliest years Mary was bitterly opposed to her father's Calvinistic interpretation of Scripture, and Sibyl Wilbur never misses the opportunity to take a fling at the stern and uncompromising old man because of the same fact.

Several characteristics developed early in life and became more and more accentuated as she grew older. She was a dreamer, but a kind of curiously confused method seemed to be present in all her dreaming. She was not especially peculiar save as she and others began to place emphasis upon her peculiarities. The key word to her whole life from start to finish is selfishness. She was, first, last and always, amazingly, tremendously, beyond all power to define or describe, selfish! And a sidelight upon the same undesirable characteristic was a surpassing vanity. If the tales

told by her friends and herself are true, she early developed a species of spiritual vanity that shrouded her with an atmosphere of strangeness, if not of mystery. For a whole year, she declares she heard voices. At frequent intervals she heard her name called, and thrice repeated, even as Samuel was called. She had never heard the story of Samuel, so she says, although an intense lover of the Bible and Bible stories, and her mother, a godly woman of the old school, and brought up on the Scriptures! The explanation is not far to seek and is most easy. She magnified and embellished a simple and childish experience to pave the way, in the minds of the credulous, for the alleged greater and more persistent voices of 1866!

To be unlike other people, and thereby to attract attention and admiration to herself, seemed to be one of the chiefest ambitions of her life. She never dressed as others did, but always in good taste. She is described as being dainty and beautiful, possessed of a fine figure, and her comeliness of feature and form not deserting her even in her old age. One of her most decidedly practical and valuable assets was her big, gray eyes, overshadowed, as they were, by long, dark, and drooping lashes. McClure's magazine for January, 1907, quotes a neighbor as saying, "When she was angry they became fairly black." If this be true, then *black* must have become in after years almost their normal color! But the crowning glory of her unbridled vanity was her hair, wavy brown, and folds upon folds of it. In this she took the greatest possible pride. Her walk has been described by those who knew her well in those days as being "mincing and artificial," and it has not been recorded that there

ever was an effort at reformation in this respect. The people of the community where she grew up have never forgotten how she tripped into church, almost invariably late, after all others had been seated, and marched well up to the front, dressed, as always, in a conspicuous manner. She was the cynosure of all eyes, and she knew it, and timed her arrival and entrance so that it should be so! To the last she would enter a room, even on ordinary occasions, in a manner altogether *sui generis*. Artificiality for the sake of effect was studied so long and practised so faithfully that at last it became a second nature with her.

In a family and on a farm where everybody was supposed to take some helpful part in the strenuous activities of all, we find that Mary consistently avoided everything but idleness and ease. She folded her hands and played lady, and the rest of the family allowed it to be so. She usually managed to have her own way in everything. If right of way was denied her, or even questioned, a scene generally followed. She was extremely nervous, and when excited, would pitch forward on the floor and kick and scream, just like many another high-tempered and uncontrolled child that badly needed the wholesome treatment prescribed by Scripture. Sometimes she would become perfectly rigid and the family physician would often have to be called in. The family spoke of these seizures as "spells," while the unsympathetic and unsanctified neighbors called them "fits," or even "tantrums." It is fairly dreadful that her own father, worn out with her temper and her tantrums, felt moved to say, as quoted again from McClure's Magazine, January,

1907, "The Bible says Mary Magdalene had seven devils, but our Mary has got ten," and, most sad to relate, they were never cast out, as they unquestionably were from the New Testament Mary! According to McClure, as above, Dr. Ladd, the family physician, sometimes diagnosed these spells as "hysteria mingled with bad temper." The unseemly physical demonstrations which usually accompanied these hysterical outbursts were somewhat modified in after years, while the mental phenomena remained practically unchanged. Restive under authority in the home, and indolent and apparently incapable of concentrated and sustained thought at school, what little time she attended school, it is not surprising that she entered upon the duties of life, as a young woman, practically without an education. Her boastful statement that she "graduated from Dyer H. Sanborn's Academy at Tilton" is a joke, since it appears there never was such an "Academy."

She was surpassingly shrewd. To cover up her woe-ful want of a knowledge of books, especially grammar, she secured the following heavenly and most convenient revelation, and gleefully wrote it down in "Retrospection and Introspection:" "After my discovery of Christian Science most of the knowledge I had gleaned from school books vanished like a dream. Learning was so illumined that grammar was eclipsed." It is well she has told us this. We were conversant with the fact, but were not infallibly informed as to the *modus operandi*. Now we know, for she has told us, that her education or knowledge was as purely an imaginary quantity as was everything else with her, saving, of course, the universal exception of—*filthy*

lucre! She was as innocent of the rules of punctuation, capitalization, and of grammar in general, as a six or seven-year-old child. If her books had been published from her manuscripts, without the mind and hand of some trained censor to touch them up, change them, and, in part at least, redeem them, they would have become the laughing stock of a few years and then would have passed out forever. Her letters alone prove that she scarcely had the decent suspicion of a common-school training in the merest rudiments of an education.

By her marriage to George Washington Glover, December, 1843, she recorded the first change in her name. After seven months of married life she came back to her father's house a widow, twenty-three years of age, and for some years was known as Mrs. Mary Baker Glover. In September her only child was born, and to him she gave his father's name. Many excuses have been offered for what followed, but after all has been said, it remains that she practically abandoned this child to the keeping and training, for weal or for woe, to the hearts and hands of others. The separation was permanent, for she never brought him back to his proper place in her life, enthroned in her heart and cared for in her home.

For one who did not believe in marriage it must be admitted on all sides that she gradually became most wonderfully proficient in the art. It appears that she added another section to her name about every opportunity that presented itself. Nine years after the death of George Washington Glover another metamorphosis took place in her name, and now she began to write it Mary Baker Glover Patterson. She says herself of

this marriage that it was "unfortunate." She also says in Science and Health, edition of 1910, page 59, "The nuptial vow should never be annulled, so long as its moral obligations are kept intact." And also, same page, "After marriage it is too late to grumble over incompatibility of disposition." It cannot be shown, although the attempt has been most strenuously made, that Dr. Patterson, the dentist, who was also something of a dandy, and who so fascinated Mrs. Glover, was unfaithful to his marital vows. The court records are very explicit and prove the contrary. Nevertheless, this marriage resulted in a divorce. "Physician, heal thyself!"

Then follows that period of her life which may well be characterized as the years of her vagrancy. Without a home of her own, to use a very respectable word, she became a wanderer. Without commenting upon the reason therefor, she became *persona non grata* in the home of her sister, in fact, was ordered to leave the house and never return. Then began a long season of drifting from community to community and from house to house, almost without exception visiting in the homes of Unitarians or Spiritualists. She was soon at odds with the family, and the almost invariable invitation to "move on" was quickly forthcoming. The provocation must have been surpassing great for a man to drag her trunk out into the street in a pouring rain, and to thrust her out and lock the door upon her, but that is what Wm. R. Ellis, of New York, was compelled to do as a last resort, in ridding his mother, who resided at Amesbury, Mass., of an unwelcome and otherwise immovable guest. To this home of the Webster's in Amesbury she had come, a

perfect stranger, in 1867, one year after the reception of the alleged revelation concerning Christian Science, and *introduced herself as a Spiritualist*.

This new religion, with strange fires upon its altars and its worship of strange gods, primes itself on the amiability of its devotees, but wherever she went, the highest priestess of them all, there the powder of discord was placed, and a speedy blow-out was sure to follow. This occurred with such unvarying regularity that anything else would have been looked upon as a most unexpected exception to the rule. Indeed, this fact is so patent that Sibyl Wilbur, in the book already referred to several times, is put to great straits in a search for plausible explanations of these numerous migrations from house to house. Follow her trail, and neighborhood history, supported by legal affidavits, tells the whole story of a thoroughly selfish, querulous, and contentious woman, a very fair modern type of the ancient and most disagreeable Xanthippe. No wonder the gallant Patterson disappeared, preferring the solitary life of a perpetual hermit to the strenuous and stirring activities incident to a life lived with such a woman!

The cult, of which she was the founder, was born in strife and confusion and rocked in the cradle of jealousy and contention. There were criminations and recriminations, lawsuits and countersuits, threats and most unworthy accusations. Although Mrs. Eddy stoutly denied the fall of man and the reality of sin, her history during these years gives us a pitifully humiliating view of human nature, sunk in sin, and stamps the lie upon all her foolish and antiscriptural protestations.

In 1870 she removed to Lynn and opened her first school in mental healing. Here she associated with herself, as a practising student, the young man Richard Kennedy. And here was the real beginning of her career. Kennedy was a success and his success brought her other students. The fogs were lifting and her ambitious dreams were becoming more definite. She was now beginning to see her way through. Already she was having visions of a great new religion and herself canonized as its founder. In earlier years she had been like Samuel, and now she is like Joseph, and sees the sun, moon, and stars doing obeisance to her! She hears the church bells ringing out her birthday! She dreams of wealth, conquest, power, and her dreams begin actually to come true. By this time she has given up the last vestige of evangelical religion, and demands the same surrender of her students, even expelling one of them because he would not abandon his belief in a personal God and in the efficacy of prayer, and therefore could make no progress in her "scientific religion." An impersonal god is no God at all, but such was her god, and such is the god of her followers to-day, without feeling, or intelligence, or consciousness of any kind, as unthinkable in this connection as the aroma of a violet, a creation of her own corrupted and misguided fancy, an offspring conceived in a heart at enmity with God, a pantheistic abortion!

She now speaks with great swelling words and her claims are most prodigal. She can cure all manner of diseases! She can live without eating! She can walk on the water! She can raise the dead, and if there is anything else God can do, she can do that, too! O, wo-

man, woman, great is thy folly, but greater still the folly of those that have followed this half crazy woman in her profane and unsanctified babblings!

Sibyl Wilbur, Mrs. Eddy's biographer, seems to be perfectly serious when she says (page 214): "It became a common thing for cripples and invalids to go to the house for treatment, and many remarkable cures which Mrs. Eddy performed instantaneously are recorded." She indignantly resents any criticism of Mrs. Eddy for claiming to "have a mission from God to complete the work of Jesus Christ on earth." She quotes the following sarcastic description of Mrs. Eddy, taken from Mark Twain's great book, "Christian Science:" "Patient, gentle, loving, compassionate, noble hearted, unselfish, sinless—a profound thinker, an able writer, a divine personage, an inspired messenger," and then, with apparent surprise, asks the amazing and staggering question, "And why should they not believe her so?"

On the first day of January, 1877, she added another section to her name, and then became Mrs. Mary Baker Glover Patterson Eddy—and many there be who say that several years later, surreptitiously and clandestinely, she added still another section, and that when all of her matrimonial ventures have been fairly and accurately reported, her name at last should be written in full, imposing and impressive as it is, Mrs. Mary Baker Glover Patterson Eddy Frye! And the evidence, in support of this last claim, while circumstantial, is quite convincing. It must be admitted by friends and foes alike that, for one who did not believe in marriage, this was "going some." If she had believed in it, what sort of a record would she have,

made? But she was the most inconsistent of mortals. A member of the Congregational Church she was a Unitarian and Spiritualist. Railing against doctors and medicine, she sent for the doctor when her husband, Mr. Eddy, was ill. Curing all manner of diseases and sicknesses still she let him die. Claiming to be able to raise the dead, she gave him a Sadducean burial. Denying the reality of death, she died, was buried and has not risen from the dead, and, according to the Scriptures, will not until the time of the "second resurrection."

Rev. Samuel B. Stewart, pastor of the Unitarian Church where she had formerly rented and regularly occupied a pew, performed the marriage ceremony when she became Mrs. Eddy. This prepares us somewhat for her unequivocal denial, later on, of the deity of the Lord Jesus Christ.

About this time she was all but overwhelmed with the troubles arising between some of her former most ardent admirers and herself. But she fought on unceasingly and hurled lawsuits and maledictions upon her sometime friends. Her eyes were very black during this period! She gathered her loyal students, and in solemn assemblage, they concentrated their minds against certain ones of her quondam pupils, notably Kennedy, Spofford, and Barry. This has been most vigorously denied, but the proof seems to be convincingly clear. Even Sibyl Wilbur admits that it is "not possible to state whether that early group of pioneer students did or did not meet" to do this. How much better is this than the familiar hoodoo of the African, or New England witchcraft of the seventeenth century, the belief in which, curiously enough, originated,

wrought its ruin and ran its course, not very far from Mrs. Eddy's base of operations? As a matter of fact demonology seemed to be about the highest altitude her theology could possibly reach, if indeed, in her mental and moral confusion, she recognized any difference between theology and demonology! Later on she became pitifully obsessed with the ever present idea, constantly and mentally terrorized, as she was by it, that Richard Kennedy and others were practising malicious animal magnetism against her. Denying, as she did, the existence of Satan, this ghostly conviction became her devil, and she was never out from under the shadow of its terror. And this was many years, more than full eleven of them, after she had received her alleged revelation!

In 1878, twelve years after the "revelation," Lucretia L. S. Brown, one of her students, filed suit against Daniel H. Spofford, another student, but a backslider and renegade, and in her complaint sets forth that "the defendant in the above entitled action is a mesmerist and practices the art of mesmerism and by his said art and the power of his mind influences and controls the minds and bodies of other persons and uses his said power and art for the purpose of injuring the persons and property and social relations of others and does by said means so injure them.

"And the plaintiff further showeth that the said Daniel H. Spofford has at divers times and places since the year 1875 wrongfully and maliciously and with intent to injure the plaintiff, caused the plaintiff by means of his said power and art great suffering of body and mind and severe spinal pains and neuralgia and a temporary suspension of mind (which, in

her case, Mrs. Eddy's case, and the cases of many others, seems to have become permanent—Author) and still continues to cause the plaintiff the same. And the plaintiff has reason to fear and does fear that he will continue in the future to cause the same. And the plaintiff says that said injuries are great and of an irreparable nature and that she is wholly unable to escape from the control and influence he so exercises upon her and from the aforesaid effects of said control and influence."

The trial judge very properly and promptly decided that it was not in the power of the court to control Mr. Spofford's mind, and so dismissed the case. What boots it that the friends of this *inspired lady* declare her disapproval of the suit? It was not until *after* the decision of the court was announced that she rebuked the students for their determined purpose to press the suit. Like the first woman, and all other women, and men as well, she must find some excuse and blame somebody, and so she made a scape-goat of her students in order to shield herself. The unquestionable fact is, that she was in the court room at Salem (note the place) with a large body of vehement students and remained there throughout the trial of this famous "Ipswich Witchcraft Case," as it was called at the time, and no amount of denial, nor of fine-spun sophistry, will ever induce people that think to believe she was there against her will, or to disapprove of the legal proceedings that had been instituted.

As a matter of fact, the bill of complaint was drawn under her direction as representative of the plaintiff, and was in reality Mrs. Eddy's Witchcraft Case, as the

preponderance of evidence definitely and positively proves.

Compare all this with the Hawaiian Kahuna, and see if the difference is anything more than that which usually exists between six of one and half dozen of another. The native Hawaiians were a simple, credulous race, possessing a very remarkable system of gods and spirits, and an almost boundless faith in their kahunas or priests. Their gods and spirits were omnipresent, practically every object and place being inhabited by or related in some way to one or the other.

The kahunas were of various sorts or kinds: some were priests in the ordinary sense of serving in their temples or heiaus; others were expert makers of canoes and weapons which possessed somewhat supernatural or talismanic qualities; others again were magic workers or sorcerers. These latter were credited with wonderful powers for good or ill, in many respects being the Hawaiian equivalent of the Amerinds' "Medicine man." They were believed to be able, by means of their incantations and chanted prayers, to propitiate the evil spirits which caused sickness and death, and also to invoke the aid of the kindly gods, in order to bring about the restoration of the sick and injured.

It seems to be more or less characteristic of the primitive savage that he is more logical in his beliefs or conclusions than is his civilized and sophisticated brother; possibly his comparative freedom from sophistry permits him to be more candid. At any rate, he frankly conceded that, since the benevolent kahuna was able to mollify or appease the evil spirits and wrath-

ful gods by his prayers, incantations and sacrifices, it was but logical to believe that the sorcerers could likewise invoke them to malevolent activity, thus bringing to bear upon the victims of their evil intentions as sort of forebear of our latter-day "M. A. M.," the malicious animal magnetism of "Mother" Eddy.

All kahunas were named according to their sphere of activity, these evil medicine men being known by the specific or technical name of "kahuna anaana" and universally credited with the diabolical ability to "pray to death" any person upon whom they focussed their malevolent powers. As a consequence, when personal feuds arose and one or the other of the parties thereto was for any reason loath to settle it by ambuscade, duel, or battle, it was a common practice to call in the aid of the kahuna anaana. All he required was to be paid his fee and to be given some object which had been associated with the person about to be subjected to his baneful influence; usually this was a lock of his hair, some of his toe-nail parings, his saliva, a portion of his clothing, or some uneaten remnant of his food. Over any of these he could chant his incantations as effectually as if the victim were present in person.

So complete and deeply seated was the Hawaiian's faith in the powers of the kahuna that, if once the victim became aware of the fact that he was being "prayed at," the efficacy of the prayers became promptly manifested by a panic-stricken despondency and a drooping of spirit and body; which in a short time resulted in death.

On the other hand, when a Hawaiian became ill he very promptly ascribed the fact to one of two things:

either he had broken one of the innumerable taboos and was experiencing the penalty of the outraged god's wrath, or he was the victim of a kahuna anaana instigated by some personal enemy. If able to identify the god whose taboo had been broken, sacrifices and the services of the good kahunas were sought to mollify and assuage the wrath of the god; if not, or if his and the kahuna's devotions proved ineffectual, then the chances favored the belief that some enemy was at work.

These beliefs were by no means peculiar to the Hawaiian; ethnologists have found that they exist not only among the dwellers in Polynesian islands, but also among the primitive inhabitants of the continents of Australia and Africa. Miss Mary Kingsley, in her book, "West African Studies," 1901, page 178, states that sixty per cent. of the deaths among the savages of West Africa are believed by them to be due to witchcraft and sorcery. Among all these people only "old age and the effusion of blood are regarded as the legitimate causes of death;" "all ordinary diseases are in their opinion due to private magic on the part of neighbors, just as a widespread epidemic marks the active hatred of some great, outraged nature spirit, not of a mere human dabbler in devils" (this last is taken from Encyclopedia Britannica, Vol. 11, page 332).

How can Christian Science, with the record it has made, get away from, or explain, its blood relationship with this and all similar systems of demon-dabbling?

But let us come back to our interesting biography. Some time during the summer of 1878 she removed

to Boston. Her first work there was lecturing Sunday afternoons in the Shawmut Avenue Baptist Church. Her congregations grew, and shortly she is found lecturing in a hall that seated from 300 to 400 people. This she soon filled, and the people that now came were cultured and prosperous. She was surprised. This was a complete reversal of her experiences at Lynn. She became confident. Plans for the new Church became definite, and in August, 1879, a charter was received from the State, and the articles of incorporation located the so-called Church of Christ, Scientist, in Boston. Her dream was coming true! But the expected soon happened, and eight of the members of the new Church, some of them officers, after a stinging impeachment of Mrs. Eddy withdrew from the Church. Among other things they said: "We * * * perceive with sorrow that departure from the straight and narrow road * * * made manifest by frequent ebullitions of temper, love of money, and the appearance of hypocrisy, cannot longer submit to such leadership. * * * Therefore * * * do most respectfully withdraw our names from the Christian Science Association and Church of Christ, Scientist." The institution staggered under the blow, but rallied, and hand in hand with the alleged Massachusetts Metaphysical College, founded six months before, forged ahead with ever increasing power and influence. Now things were coming her way and at last success was assured. The opportunity lies before her, what will she do with it? Shrewd as any politician but minus the politician's tact, her selfish disposition obtruded upon her attempt at policy, labored and awkward as it was, drove even her friends away, trans-

forming them first into silent doubters, then into interrogating critics, and lastly into pronounced and outspoken enemies. So that, later on, when she retired, a wealthy woman, from active participation in the affairs of her Church, and into the secluded shelter of her own home, the abrupt angles were forgotten, together with her pride and arrogance, and her apotheosis was complete. The completeness of her retirement and the increasing difficulty of securing interviews were more than merely calculated shrewedness—they were veritable strokes of genius! Familiarity had many times bred contempt, and now she seemed to discover that a reverse course would lead to an opposite effect, and in truth did lead to her early canonization in the hearts of the faithful.

It is difficult for anyone having a decent regard for the truth and, at the same time, a love for God and His word in the heart, to contemplate with any degree of patience, the character and claims of this woman. Now I shall use very plain language and say that the records, including her own writings, prove her to have been both mentally and morally dishonest. *She has built the whole superstructure of religion and Church upon her mendacious claim that Christian Science came to her direct from God.* In "Science and Health" she says: "In the year 1866 I discovered the science of metaphysical healing, and named it 'Christian Science.' God had been graciously fitting me during many years for the reception of a final revelation of the absolute principle of scientific mind healing." Again, January, 1901, she said, "I should blush to write of 'Science and Health with Key to the Scriptures' as I have, were it of human origin, and I, apart

from God, its author; but as I was only a scribe echoing the harmonies of Heaven in divine metaphysics, I cannot be supermodest of the Christian Science textbook." This is plain enough, so plain in fact, that the wayfaring man, though a fool cannot be in doubt as to her meaning.

The book itself is its own refutation. For instance, she says, "It is mental quackery to make disease a reality." Again, "There is no disease." Again, "The daily ablutions of an infant are no more natural nor necessary than would be the process of taking a fish out of water every day and covering it with dirt in order to make it thrive more vigorously in its own element." And again, "Matter cannot be inflamed. Inflammation is fear, an excited state of mortals which is not normal. * * * Sin, disease and death have no foundation in truth." Evidently the woman never had a nicely developed and beautifully located boil, but O, if she only had! And once more she says, "Damp atmosphere and freezing snow empurpled the plump cheeks of our ancestors, but they never indulged in the refinement of inflamed bronchial tubes. They were as innocent as Adam, before he ate the fruit of false knowledge, of the existence of tubercles and troches, lungs and lozenges."

But what have "reading and 'riting and 'rithmetic" and other alluring and allusive alliterations to do with tuberculosis and mortality? It is a very simple matter, not of "alliteration," but of plain and undeniable history, that our "ancestors," despite their "snow-empurpled and plump cheeks," have *died* of consumption, or some other disease, just the same, and they are all dead now, *every one of them!* Even "Mother"

Eddy herself, sadly and sorely smitten with old age and *palsy*, has gone the inevitable way of *all flesh*, and has been "gathered to her fathers."

These passages, just quoted, have been taken at random from Science and Health, and there are scores and scores of others in the book equally as absurd. To assert that God inspired this hodge-podge of contradiction and nonsense is to defame the character of God and impeach his intelligence. The book itself proves her claims to be fraudulent, and that she herself was not honest. Review a quotation already made from Science and Health, "In the year 1866 I discovered the science of metaphysical healing, and named it 'Christian Science'." But she fails to inform us that she made her famous "discovery" while exploring a manuscript written by Dr. Phineas P. Quimby! This manuscript, containing a discussion upon the subject of mental healing, which he called "Christian Science," was written as early as 1859, three years before Mrs. Eddy had even met him! Later she became his patient and disciple and stoutly defended him and his system of mental healing against all comers. It was not until long after 1866 when she began to grow great that she repudiated Dr. Quimby altogether, declaring that he had been a hindrance to her instead of a help. His manuscripts compared with her writings prove beyond a peradventure that her earlier and oft-repeated statement was correct, that all she knew about mental healing she had gotten from Dr. Quimby. When she discusses this question the poor woman flounders pitifully in a perfect bewilderment of contradictions, and we are driven to the choice of one or the other of the two horns of the dilemma, either she

was mentally irresponsible or flagrantly piratical, as well as untruthful and dishonest. And you may pay your money and take your choice of the two!

She possessed great power as a hypnotist and in the field of mesmerism was altogether at home. But the role in which she shone to the greatest advantage was that of a spiritualistic medium. Before her "discovery" of Christian Science she managed to pick up a hand to mouth livelihood in and about Boston, serving as a paid medium in public spiritualistic seances. Certainly as late as 1871 and 1872, five and six years after the alleged revelation, she was still engaged in the same sacred and ghostly business. Only we note now her wonderful advancement in respectability, for she was modest enough to admit to the assembled circle at Lynn her spiritual quality to be of so sensitive and superior a brand and her life so phenomenally pure that she could not be controlled in the spirit world by any lesser personages than one of the Apostles or Jesus Christ himself. However, about this time and still in Lynn, she was much humiliated, at least once, by being subjected to the unwilling control of a spirit no greater than that of Abraham Lincoln! I have brought out all this to show how utterly and hopelessly false the woman really was.

Nor was this all, for her monumental vanity led her, with eyes wide open, into the most horrid blasphemy. With a modesty characteristic of the woman she set herself upon a pedestal side by side with Jesus Christ. In "Science and Health" she speaks of "the masculine representative of the spiritual idea," and then declares that "this immaculate idea, represented first by man and last by woman, will baptize with fire."

Her presumption is appalling! Her audacity as great as that of Isaiah's Lucifer, when in rebellion against God, he said, "*I will ascend into heaven. I will exalt my throne above the stars of God. I will be like the Most High.*"

But even more pointedly and positively is the claim made by her. In 1894 she published and copyrighted a book called "Christ and Christmas." In this illustrated book appears a picture to which she has given the name of "Christian Unity." This picture represents Jesus seated upon a rock and holding the right hand of a woman standing by his side. In the left hand of this woman a scroll is held, and upon the scroll appear the words, "Christian Science." And now the amazing and blasphemous audacity of the woman becomes manifest, for hovering over the head of each, Jesus and the woman, sharing and sharing alike, is a shining halo, fallen man's brandmark of divinity. And she not alone suffers it to be so, but is actually the unblushing and unblushable promoter of the idea. If the young woman, in the terrible times of the French Revolution, was enthroned as the Goddess of Reason, surely this old woman of a later day earned her throne and crown as the Goddess of Unreason or Folly, for with the picture described above, she illustrated the following lines, appearing as they do on the opposite page:

"As in blessed Palestine's hour, so in our age
'Tis the same hand unfolds His power and writes the
page."

In which she out-Herods Herod, for when "Herod, arrayed in royal apparel, sat upon his throne, and made an oration to them, and the people gave a shout,

saying it is the voice of a god, and not of a man! And because he gave not God the glory, immediately the angel of the Lord smote him; and he was eaten of worms, and gave up the ghost." Now mark you, divinity, however, willing Barkis might be, was not thrust upon this modern Mary, but she became of her own free will and vain and foolish choice, the self-elected centre of a new and wicked Mariolatry. Instinctively, and with a shudder, we turn to see if the Angel of the Lord will not smite, and the worms will not devour!

And what shall I say more? For time would fail me to tell of all the bombastic claims she has made, and from which she has retreated, under the stress and strain of most embarrassing impotency, and under the protecting cover of shameless and grossly immoral equivocation. Shame on the woman that she ever dared to look woman, or man, or even little child, in the face and claim that she was inspired of God! That she should have the audacity to affirm, with or without an oath, that God, the omnipotent One, gave her that mass and mess of unscientific and anti-Christian matter contained in "Science and Health," that he gave it to her by special revelation for the world! That *she* was sent to complete the *unfinished work of Jesus Christ*, although he said just before he died, "It is finished!" That she was the feminine principle, while Jesus Christ was the masculine, thereby making herself to be equal with him! Affirming his divinity, while denying his deity, she put herself in the same class with him! That Christian Science was the Holy Ghost come again, and that she herself was the woman of the 12th chapter of the book of Revelation!

She was an artist in her line even as Blind Tom was in his, and, in some respects, as simple as he, for confessing herself to having been a quack in homeopathic medicine, her life and writings furnish a superabundance of evidence for all those that have eyes to see, ears to hear, and minds to reason that she was, beyond all question or controversy, a most prodigious spiritual quack! I charge her, and the records justify the charge, with being dishonest and untruthful, wholly selfish and consistently and unceasingly mercenary. I charge her with a vanity and a thirst for power most amazing. That she was a fakir of the first water, a charlatan raised to the highest degree, an accomplished pretender, a monstrous mountebank in matters of religion, dealing in fiction until fact was outlawed, telling the lie so long, that, at last, even she believed it to be the truth, "deceiving and being deceived," and under the power of a strong delusion, believing and teaching a lie!

Or, as Mark Twain, in his book on Christian Science, page 285, tersely and powerfully puts it, "Grasping, sordid, penurious, famishing for everything she sees—money, power, glory—vain, untruthful, jealous, despotic, arrogant, insolent, pitiless where thinkers and hypnotists are concerned, illiterate, shallow, incapable of reasoning outside of commercial lines, immeasurably selfish—," and he might have said much more, had time and space and adequate language not failed him!

And this woman, without a single Christly characteristic, the successor of Jesus Christ! The very thought is satanic and reeks with blasphemy.

But with her the play is over. The comedy has be-

come tragedy, and the tragedy as dreadfully real as everything real and substantial has always appeared shadowy and fantastic in her vain philosophy. Would to God that that vain, soul-destroying and foolish philosophy, "science falsely so-called," had died with her when she died! But it did not, and is destined, it seems, in the mysterious providence of God, to live on and grow, in these last days, as a conspicuous part of the Great Apostasy even now developing.

MRS. EDDY AND DR. QUIMBY

"God is a Spirit, infinite, eternal, and unchangeable in His being, wisdom, power, holiness, justice, goodness, and truth." If this is a fair and faithful definition of God, and virtually all Christians throughout Christendom will admit that it is, then this God never gave, nor ever could have given, the woman, whose life is sketched and character portrayed in the last chapter, a special revelation on any subject, except, forsooth, the subject of *sin*, from the point of view of personal guilt and the *personal*, as well as the universal need of cleansing through the blood of the Everlasting Covenant!

One day, several years ago, when I went home to the noon meal, I found a young man patiently waiting for an interview. He was fairly well dressed, a young man of engaging, but rather embarrassed manners. After formal greetings the first thing he said was, "I have come to you to get you to give me a prayer." After a few questions I turned to the table, took up a Bible and opened it, referring him to the Lord's Prayer recorded in the sixth chapter of the gospel of Matthew. He was delighted and assured me this was *exactly* what he wanted. Then, drawing his chair very close to mine he said in a most impressive whisper, "You don't know who I am, do you?" I admitted to him confidentially that I did not. By this time I was expecting almost anything from him, so was not surprised when he drew his chair closer still and most solemnly announced, "I am Elijah!" "You are," I said, "well, what makes you think that?" "I

don't *think* it," was the quick reply, "I *know* it!" I came back at him again and said, "Well, then, how do you *know* it?" His answer was simple and most convincing—to himself, "God has revealed it to me," and in his derangement he believed it.

The Rev. Solomon Spaulding was born in the year 1761. He was an author, a Revolutionary soldier, a Congregational minister, and later on in his somewhat kaleidoscopic career, an iron manufacturer. In the year 1812 he published a book, a work of the purest fiction, entitled "The Manuscript Found."

The finding of this manuscript in an ancient mound was an essential part of the fiction. Now comes Joseph Smith, born in Sharon, Vermont, in the year 1805, just seven years before the publication of the Spaulding romance. "The Manuscript Found" is found by him, and about the year 1820 he begins to dream dreams and see most wonderful things! Then in 1828, after his own work of preparation as fore-runner has been completed, and everything is ready, some very foolish and credulous people included, he receives a most marvelously convenient revelation from God. This revelation, so he says, and beyond his own unsupported *ipse dixit* we have nothing, was presented to him by an angel, and consisted of curiously wrought and mysterious characters or hieroglyphics inscribed upon golden plates. Furthermore, he pretended that the Book of Mormon, published first by him in 1830, the *Golden Bible*, as it has been called, was a translation of these hieroglyphics, and surely he ought to know, for did he not sit composedly, in company with mysterious heavenly visitors, behind a conveniently arranged curtain and, with a handy grip

upon the aforesaid golden plates, proclaim the translation thereof, and it was literal, too,—from the Spaulding manuscript, to the amanuensis sitting on the outside? *Joseph Smith knew that his alleged revelation stamped in hieroglyphics upon the plates of gold was a lie, and that he himself was a fraud!* He was bound to know it, and from this conclusion there is no escape. We find here no derangement of the mental faculties, as in the case previously cited, of the demented young man, but rather, altogether of the moral faculties, and yet this loathesome imitation of religion, this bastard Christianity, founded upon a palpable fraud, and fattening upon immorality, has led astray hundreds of thousands of, in many cases, innocent and unsuspecting victims, in all parts of Christendom.

It is my purpose in this chapter to show that, as the Rev. Solomon Spaulding was related to Joseph Smith, exactly so was Doctor Phineas P. Quimby related to Mrs. Mary Baker G. Eddy. And as the Spaulding romance is related to the Book of Mormon, even so again are the Quimby manuscripts related to Science and Health with Key to the Scriptures. Referring to these two promoters of so-called religions, as the one was a plagiarist and impostor, the other was as like thereunto as the one pea in a pod is like unto its twin partner in the same pod, that is, as Joseph Smith relieved the Rev. Solomon Spaulding of his romantic belongings, even so Mrs. Eddy held up Dr. Quimby and robbed him of his ideas, both spoken and written. And this is easy to prove. "Doctor" Quimby, who was not a doctor except by courtesy, began his practice as a mesmerist, but when he discovered his *science*, mesmerism, as a healing

agency, was abandoned. As the result of many experiments Quimby's philosophy or science began to assume something like definite shape, and may be compressed into a single sentence, viz.: The patient will recover if you succeed in implanting within his mind the unalterable conviction that he *will get well*. And any doctor or drug or suggestion that reaches this goal will heal the sick. This was his theory, and it was the application of this theory that healed Mrs. Eddy, or Mrs. Patterson, as she was at this time. And this is the whole of the theory concerning the curative power in Christian Science. As early as the year 1859 Dr. Quimby began writing manuscripts, thus putting his ideas into permanent form. In these manuscripts he speaks of his new discovery as the "Science of Health," and a great many times as the "Science of Christ," and once or twice as "Christian Science." It was not until three years after this, October 1862, that Mrs. Patterson, a broken down and emaciated invalid, presented herself before Dr. Quimby in Portland and told him that he was her only hope, that if he could not help her then she must die. From the time of the first treatment she felt the thrill of a new life and consequently the throb of a new hope. For a number of years she had been most grievously afflicted with a severe spinal affection. After three weeks of the Quimby treatment this was entirely relieved, or at least was quiescent, and she walked out of the doctor's office, as she herself said, a well woman.

Now, if the theory expounded and practised by Dr. Quimby at least several years prior to the time of his first meeting with Mrs. Patterson, is identically the same with that afterwards developed by Mrs. Eddy in

Science and Health, exactly the same thoughts being unfolded and exactly the same technical terms being employed, can there be any sort of a doubt as to the whence and the how of her alleged and much boasted revelation? But if it came from the manuscripts and the oral instructions of the mental healer, and not from heaven, then most assuredly and by reason of a logical necessity are the claims made by Mrs. Eddy clearly and absolutely fraudulent, and if so, what becomes of Christian Science, and incidentally, the Christian Scientist? With the records of both cases before us, has Mrs. Eddy any rights secured by letters patent on inspiration, with reference to Science and Health with Key to the Scriptures, that Joseph Smith does not hold with reference to the Book of Mormon? Absolutely and most emphatically she has not.

A gentleman of color was once haled into court charged with the crime of chicken-theft. The judge, wheeling around suddenly in his chair, turned upon him with the abrupt question, "Are you the defendant?" "Now, Boss," was the reply, "I hasn't done nuthin' to make you call me names like dat. I has a lawyer and you can talk to him." "Then who are you?" the judge asked. The answer was most astonishing, "I'se de gemmun what stole de chickens."

By an unconscious plea of guilty our colored knight of the chicken-roost convicted himself. Unless our minds are hopelessly prejudiced in favor of a mere *theory*, and our eyes have been stubbornly shut against the plainest possible facts, the irresistible logic of common-sense compels the conviction that Mrs. Eddy's entire theory of so-called divine healing is nothing more nor less than an absorption from Dr. Quimby. Nor

was the absorption unconscious and innocent, but quite the contrary. This is a serious charge to make, and unless all doubt is fairly and completely eliminated, should never be made at all. But all doubt has been eliminated, and Mrs. Eddy herself, like the purloiner of the chickens, has excluded the last vestige of doubt by her own letters and other writings. Mr. George A. Quimby, son of the old doctor, has these letters written by Mrs. Eddy to his father, in his possession. McClure quotes from them in his Magazine, and I quote from him. Remember that she had been his patient and then his most earnestly interested pupil, that she was most wonderfully healed by him, or claimed to have been, and was exceedingly grateful. In a letter written Dr. Quimby, January 12, 1863, she says:

"I am, to all who see me, a living wonder, and a living monument of your power. * * * I eat, drink, and am merry, have no laws to fetter my spirit * * * My explanation of your *curative principle* surprises people especially those whose minds are all matter."

Evidently she is immensely enamored of that same *curative principle*. But what is that principle according to Dr. Quimby? We shall have to go back a little in the history. And as we go back we shall ask Mrs. Eddy to define this principle for us. In a letter published in the *Portland Courier*, Nov. 7, 1862, and quoted by McClure, she says:

"Three weeks since I quitted my nurse and sick room *en route* for Portland. The belief of my recovery had died out of the hearts of those who were most anxious for it. With this mental and physical

depression I first visited P. P. Quimby; and in less than one week from that time I ascended by a stairway of one hundred and eighty-two steps to the dome of the City Hall, and am improving *ad infinitum*. To the most subtle reasoning, such a proof, coupled, too, as it is, with numberless similar ones, demonstrates his power to heal. Now for a brief analysis of this power."

Then follows an extended argument to prove that it is not by Spiritualism nor animal magnetism that he heals the sick. Then she continues:

"But now I can see dimly at first, and only as trees walking, the great principle which underlies Dr. Quimby's faith and works; and just in proportion to my right perception of truth is my recovery. This truth which he opposes to the error of giving intelligence to matter, and placing pain where it never placed itself, if received understandingly, changes the currents of the system to their normal action; and the mechanism of the body goes on undisturbed. That this is a science capable of demonstration, becomes clear to the minds of those patients who reason upon the process of their cure. (The italics in the next sentence are mine--author.) *The truth which he establishes in the patient cures him* (although he may be wholly unconscious thereof); and the body, which is full of light, is no longer in disease. At present I am too much in error to elucidate the truth, and can touch only the keynote for the master hand to wake the harmony."

Then again, in the *Portland Advertiser*, as quoted by McClure, she says:

"P. P. Quimby stands upon the plane of wisdom with his truth. Christ healed the sick, but not by jugglery or with drugs. As the former speaks as never man before spake, and heals as never man healed since Christ, is he not identified with truth? And is not this the Christ which is in him? We know that in wisdom is life, 'and the life was the light of men.' P. P. Quimby rolls away the stone from the sepulchre of error and health is the resurrection."

She writes repeatedly during the year 1863, begging for "absent treatment," referring to this form of treatment as "angel visits." In one of these letters she says:

"I would like to have you in your omnipresence visit me at 8 o'clock this evening."

McClure's Magazine, February, 1907, quotes from several of her letters written Dr. Quimby, and I quote briefly from McClure. Under date of April 5, 1864, she writes:

"I met the former editor of the *Banner of Light*, and he heard for once the truth about you. He thought you a defunct Spiritualist. Before I quitted him at Brunswick he had endorsed your *science* and acknowledged himself as greatly interested in it."

Again, April 24, 1864:

"Jesus taught as man does *not*, who then is wise but you? Posted at the public marts of this city is this notice, Mrs. M. M. Patterson will lecture at the Town Hall on P. P. Quimby's Spiritual Science healing disease, as opposed to Deism or Rochester Rapping Spiritualism."

From a letter written in May, 1864, it appears she has been sick again. In this letter the following striking sentence occurs:

"I am up and about today, i. e., by the help of the Lord (Quimby)."

Now, after all this, and she *could not possibly* make it any stronger, and after Julius A. Dresser, a disciple of Dr. Quimby's, has made public certain of her letters, in her madness, and her plea is almost one of insanity, she writes as follows to the *Boston Post*:

"Did I write those articles purporting to be mine? I might have written them twenty or thirty years ago, for I was under the mesmeric treatment of Dr. Quimby from 1862 until his death in 1865. He was illiterate and I knew nothing then of the Science of Mind-healing, and I was as ignorant of Mesmerism as Eve before she was taught by the serpent. Mind Science was unknown to me, and my head was so turned by animal magnetism and will-power, under his treatment, that I might have written something as hopelessly incorrect as the articles now published in the Dresser pamphlet. I was not healed until after the death of Mr. Quimby; and then healing came as the result of my discovery in 1866, of the Science of Mind-healing, since named Christian Science."

If this is not a plea of guilty as charged in the indictment, then it is difficult, if not impossible, to understand or define such a plea. The ancient African admits that he may have stolen the chickens, "But, Boss, if I did, I sho' must have been walkin' in my sleep, 'cause I don't recollect nuthin' 'bout it." Keeping these last few sentences in mind, compare that

which has gone before with the following. In 1887 she writes:

"I never heard him (Quimby) intimate that he healed disease mentally. * * * During his treatments I felt like one having hold of an electric battery and standing on an insulated stool. His healing was never considered or called anything but Mesmerism."

But she has already said:

"The truth which he establishes in the patient cures him (although he may be wholly unconscious thereof); and the body, which is full of light, is no longer in disease."

Could the case by any kind of possibility be made any stronger? She convicts herself. "I may have stolen the chickens, but I don't recollect nuthin' 'bout it." Her own contradictory statements invalidate her claims to originality, much more so to inspiration. She is fairly and hopelessly caught with the goods on her! She claimed that Quimby got his ideas from her, but if he, as she charged, practiced Mesmerism, how about this claim? Did he get *that* from her too? But take her letters, written about him and to him, and see if they *could* possibly have been written by master to pupil! For instance, in an early letter to the *Portland Courier*, sometime after her alleged healing, we find her using the following language:

"Now, then, his works are but the result of superior wisdom, which can demonstrate a science not understood. * * * I can see dimly at first, and only as trees walking, the great principle which underlies Dr. Quimby's faith and works. * * * At present I am too much in error to elucidate the truth, and can touch

only the keynote for the master hand to wake the harmony."

This is quoted here, and for the second time, a part of it, for the purpose of demonstrating the utter impossibility of any sane person believing that she was at this time writing Dr. Quimby's manuscripts or giving him ideas.

Another character appears now upon the scene, and a most interesting one at that, one who could have told the world a great deal more about Mrs. Eddy and Christian Science than ever he has told, if only he had chosen to speak out. If you had access to the files of the *Christian Science Journal* and should turn back to the years 1887-1888 you would find the initials J. H. W. and the pen-name, Phare Pleigh, frequently occurring. They both refer to the Rev. J. H. Wiggin, a minister of the Unitarian Church, employed by Mrs. Eddy upon a liberal salary as her literary adviser. He was a trained man, educated, scholarly, big of body, good natured, and full of wit and humor. His first work was a revision of *Science and Health*. After examining her manuscript revision of the fourth edition of this wonderful book, he told her plainly that it was not a question of revision, but the book must practically be re-written. To his surprise she readily consented to have this done and agreed to his terms, and he went to work. Comparing the edition of 1884, the one revised by him, with the published results of his work, it is almost literally the truth to say that he took Mrs. Eddy's (Quimby's) ideas and *wrote* the book! How much his work was needed and how well it was done, handicapped as he was by such grotesque and unreasonable ideas, are apparent from a few compara-

tive quotations, first, from the edition of 1884, and then the same paragraphs from his revision. For these quotations we are again indebted to McClure's Magazine. First, then, from the 1884 edition:

"What is man? Brains, heart, blood, or the entire human structure? If he is one or all of the component parts of the body, when you amputate a limb, you have taken away a portion of man, and the surgeon destroys manhood, and worms are the annihilators of man. But losing a limb, or injuring structure, is sometimes the quickener of manliness; and the unfortunate cripple presents more nobility than the statuesque outline, whereby we find 'a man's a man, for a' that!'"

But this is the way Mr. Wiggin puts it:

"What is man? Brains, heart, blood, the material structure? If he is but a material body, when you amputate a limb, you must take away a portion of the man; the surgeon can destroy manhood, and the worms annihilate it. But the loss of a limb or injury to a tissue, is sometimes the quickener of manliness, and the unfortunate cripple may present more of it than the statuesque athlete,—teaching us, by his very deprivations, that "a man's a man, for a' that!"

And again, from her chapter on the Atonement (1884), Mrs. Eddy mixes matters after the following fearful fashion:

"The glorious spiritual signification of the life and not death of our Master—for he never died—was laying down all of earth to instruct his enemies the way to Heaven, showing in the most sublime and unequivocal sense how Heaven is obtained. The blood of Jesus was not as much offered on the cross as before those closing scenes of his earth mission. The spiritual

meaning of blood is offering sacrifice, and the efficacy of his life offering was greater than that of his blood spilled upon the cross. It was the consecration of his whole being upon the altar of Love, a deathless offering to Spirit. O, highest sense of human affections and higher spiritual conceptions of our Infinite Father and Mother, show us what *is* Love!"

Mr. Wiggin interprets and redeems, for he makes her say:

"The material blood of Jesus was no more efficacious to cleanse from sin, when it was shed upon the 'accursed tree,' than when it was flowing in his veins as he went daily about his Father's business. His spiritual flesh and blood were his Life; and they truly eat his flesh and drink his blood, who partake of that Life. The spiritual meaning of blood is sacrifice. The efficacy of Jesus' spirit-offering was infinitely greater than can be expressed by our mortal sense of human life. His mission was fulfilled. It reunited God and man by his career. His offering was Love's deathless sacrifice; for in Jesus' experience the human element was gloriously expanded and absorbed into the divine."

A minister preached sometime ago to the convalescents in one of the asylums for the insane in Texas, and after the service was over, an old lady was asked how she liked the preacher. "O," she replied, "I guess he is all right," and then with a mournful shake of the head she added, "but just to think that I am *in* and he is *out*." And do you not suppose that the Reverend gentleman, engaged upon his heavy task of salvage, was saying to himself, "And just to think that *she is inspired and I am not?*" When God calls and com-

missions, inspires and sets to work, he never fails to fit the one called for the task. He calls the ignorant and unlearned, but when he sets them to working and writing, you find no trace of ignorance or lack of sufficient learning in the works upon which they have wrought, or in the books which they have written. Search and see. Peter and John went up into the temple to pray. "In the name of Jesus Christ of Nazareth," and by his power, they healed the lame man at the Beautiful Gate of the temple. They were arrested and kept in hold until the next day. On the morrow Peter addressed the Sanhedrim. At the conclusion of his address we find this striking and illuminating comment, "Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marveled; and they took knowledge of them, that they had been with Jesus." "Unlearned and ignorant men!" But read the sermon preached by Peter on the day of Pentecost, and study the effects of that sermon. Then read his great Epistles. "Unlearned and ignorant!" Now, read the Gospel of John, his wonderful Epistles, and greatest and most wonderful of all, his marvelous and majestic Apocalypse, and see what God does for men whom he really calls and inspires. It is a thought beyond the power of a normal man to think, that God should have revealed the contents of Science and Health to Mrs. Eddy and then have left it necessary for Mr. Wiggan or anybody else, and Mr. Wiggan less than almost anybody else, because, as a Unitarian, he denied the deity of God's Son, the great central fact of all revelation, to set in order *his own work*, after having redeemed it, so far as it was possible un-

der the circumstances, from the silly vaporings of a vain and foolish woman, intoxicated with personal conceit, and yet his own chosen instrument in the conveyance of this particular revelation, which contradicts all his other revelations!

But why this long digression? What has Mr. Wiggin to do with Mrs. Eddy and Dr. Quimby anyhow? Well, then, first of all, this digression has been allowed in order to illustrate the relations existing, or having existed between Mr. Wiggin and Mrs. Eddy, and then to place him on the stand as a witness. Let it be remembered that for four years he was her confidential adviser; that he censored all her manuscripts and practically rewrote *Science and Health*; that he was not merely a *hired man*, but her *friend*, and repeatedly defended her publicly and in private.

Sibyl Wilbur, in her Life of Mary Baker Eddy, page 310, says of Mr. Wiggin, "He was a friend of Mrs. Eddy, though never a convert to Christian Science." Again, on page 311, she says, "Through a period of five years Mr. Wiggin wrote many articles for the *Christian Science Journal* and he used his brain and talents in its defense, taking up the cudgels against clergymen in all parts of the country who essayed in sermon or magazine article to ridicule the new faith." Then, in a statement by Mrs. Eddy herself, published in the *New York American*, November 22, 1906, and quoted by Sibyl Wilbur in her Life of Mrs. Eddy, page 314, the following language occurs, "I hold the late Mr. Wiggin in loving and grateful memory for his high-principled character and well-equipped scholarship." Again, Sibyl Wilbur says on page 310, "Mr. Wiggin used the pseudonym Phare

Pleigh in writing for the *Christian Science Journal*, and it is doubtful if Mr. Wiggin would think it *fair play* to print his personal letters after his death." The shoe is pinching dreadfully and the fair defender of a famous fraud limps perceptibly and most painfully. The reason is not far to seek nor hard to find, for from the posthumous letters of the Rev. Wiggin we quote the following striking and absolutely convincing sentences:

"As for the High Priestess of it, * * * she is—well, I could *tell* you, but not write. An awfully (I use the word advisedly) smart woman, acute, shrewd, but not well read, nor in any way learned. What she has, as documents clearly show, she got from P. P. Quimby of Portland, Maine, whom she eulogized after death as the great leader and her special teacher. *** She tried to answer the charge of the adoption of Quimby's ideas, and called me in to counsel her about it; but her only answer (in print!) was that if she said such things twenty years ago, she must have been under the influence of *animal magnetism*, which is her devil. * * * Much more I could say if you were here" (McClure's, October, 1907).

When Mrs. Eddy requested Mr. Wiggin to refute the charge of plagiarism hurled against her in the Quimby-Eddy controversy, by writing an answer to the Dresser pamphlet, he asked her if she wrote the newspaper articles about Quimby attributed to her, and the poem on his death, as well as other effusions. She admitted that she had written them all. "Then there is nothing to say," responded Mr. Wiggin, and flatly refused to write the proposed refutation. All of which proves our proposition with mathematical as well as

logical precision, and we might very appropriately close this chapter here and now with the familiar words, *Quod Erat Demonstrandum!* But one more quotation, and this time from Mrs. Eddy herself, and the chapter closes with a genuine sigh of relief, and the typewriter almost cuts through the ribbon as the cabalistic letters, equivalents of the Latin phrase quoted above, are written down.

On the first day of August, 1901, the Hon. Frederick W. Peabody, a member of the Boston Bar, delivered a notable address at Tremont Temple, Boston, the title of which was, "A Complete Exposé of Eddyism or Christian Science and the Plain Truth in Plain Terms Regarding Mary Baker G. Eddy, Founder of Christian Science." This address has been published in a sixty-two page pamphlet and is a terrific arraignment of Mrs. Eddy and Eddyism. This pamphlet rejoices in the possession of a fully and finely developed appendix, fraught with peril, not for the pamphlet, nor its author, but for Christian Science itself, and while Mrs. Eddy did not very much believe in surgery, no doubt she would have gladly herself performed an operation for appendicitis in this particular case! This appendix tells a wonderful story written in Mrs. Eddy's own handwriting. The headlines announce the contents for us:

"A QUIMBY-EDDY CHRISTIAN SCIENCE TREATMENT."

Furthermore, Mr. Peabody explains parenthetically as follows:

"Copied from manuscript in the handwriting of Mary Baker G. Eddy, now in the possession of a resi-

dent of Stoughton, Mass., and declared by Mrs. Eddy in 1869 to be a Quimby 'treatment.' The spelling, grammar, punctuation and capitalization are Mrs. Eddy's own.

This will be of special interest to Christian Scientists, who will recognize in it a Christian Science 'treatment,' and it is especially interesting to everyone as an acknowledgment by Mrs. Eddy, made three years after she says she discovered Christian Science, that she was then, in 1869, teaching Dr. Quimby's system of mental healing, which she afterwards named Christian Science and now affirms God revealed to her in 1866.

In 1869, Mrs. Eddy had not even invented the name Christian Science, and made no pretense whatever to having received a revelation from God. Mrs. Eddy's pretense that Quimby's system was based upon physical manipulation is disproved by this evidence written by Mrs. Eddy's own hand."

Then follows the famous Quimby-Eddy Christian Science "treatment," just as she wrote it, a marvelous production indeed:

"An argument for the sick having what is termed fever chills and heat with sleepless nights, and called spinal inflammation.

The patient has been doctoring the sick one patient is an opium eater, with catarrh, great fear of the air etc. Another had inflammation of the joints or rheumatism and liver complaint another scrofula & rheumatism. & another dyspepsia, all of them having the most intense fear.

1st the fever is to be argued down. What is heat

and chills we answer nothing but an effect produced upon the body by images of disease before the spiritual senses. Therefore you must say of heat & chill you are not hot you are not cold you are only the effect of fright there is no such thing as heat and cold if there were you would not grow hot when angry or abashed or frightened and the temperature around not changed in the least.

Inflammation is not inflamation or redness and soreness of any part this is your belief only and this belief is the red dragon the king of beasts which means this belief of inflamation is the leading lie out of which you get your fright that causes chills & heat. Now lookit down cause your patient to look at this truth with you call upon their spiritual senses to look with your view which sees no such image and thus waken them out of their dream that is causing them so much suffering Say to them the truth is there is no such thing as substance in a belief your matter body is a belief only hence it is not substance and your spine is a belief only that is but the teachings of man a belief called anatomy Christ held his person all the same when his body was burried and could pass through matter and walk over it with this body but could have no pain or inflamation in it because he was not in matter and never believed his spine was a bone that could be inflamed or that nerves were nerves that could pain you There can be no heat soreness or pain in this truth but in the belief that your body is substance is embraced the whole error of sickness and death. You can take no heat from patients or pupils because they have none and you must not take their error when you know this is all that is named heat. There are no

conditions of matter because there is no such thing as matter Soul is substance the body is its idea or shadow but you believeing the body substance instead of soul make that your master and this lie is what does all the mischief. Now awake from this delusion and hold yourself the master over all these errors and you can destroy them by loosing your fear that nerves, backbone, inflamation etc. are matter and matter substance you are to take up the belief that cold or heat can harm them, and prove this a belief and delusion; also that care or exercise, air, or the indoor life can affect them one particle that no disease can be hereditary, because there is no such thing created by God, and man never created man, nothing but a principle can create and a principle has all substance and life in itself, and this is the soul, the body of this soul is the idea of this principle and the shadow of substance Now this man in science cannot suffer for no pain is in shadow, and no inharmony in a principle unerring and immortal, because it is truth the pain is your belief and this belief is your error that this truth destroys as by a cemical change, say, there are no laws in wisdom for wisdom fuffils all law in love therefore there are no laws because matter has no wisdom or intelligence so you have broken no law in matter call them away from the belief of pain or pleasure in matter, awaken them from this dream of error by the truth that happiness is in the soul, and if your patient is licentious this is the argument to destroy this error."

And in this wonderful appendix there is more of the same sort, but enough of it, for such nonsense is nauseating. Our proposition is, Mrs. Eddy borrowed practically all her ideas from Dr. Quimby—without giving

him any kind of credit. Her friend and confidential counselor, the Rev. Mr. Wiggin, testifies most emphatically that such is the case. But Mrs. Eddy is our very best witness against herself, and it is *her own testimony* that enables us with the confidence of *absolute assurance* to close this chapter with the aforementioned letters—Q. E. D.

MRS. EDDY AND CHRISTIAN SCIENCE

Voltaire has said that the Holy Roman Empire was so called because it was *not* holy and *not* Roman and was *not* an empire! I was once driving with a friend, a lawyer and a very quick-witted man, through one of the many additions to the largest city in one of our southern states. I wondered at the name given this new suburb, and at last my curiosity asserted itself and I said, "Stevenson, why in the world have they called this addition 'Grand View?'" Promptly and emphatically the reply came, "Why, because you can't see anything here."

The unthinking will not wonder, because they do not *think*, but unprejudiced and thinking people do wonder, because they are uninited and therefore uninformed, why Mrs. Eddy ever named her "science, falsely so-called," Christian Science. It is very simple. She called it so because this is the name she found in Dr. Quimby's manuscripts. If you push the inquiry a step further back and ask why Dr. Quimby called it by this name, the answer is not so easy nor the reason so clear. While it is perfectly certain that he never dreamed of making a religion of his system of mental treatment, still it is almost as clear that, after some kind of indefinite and hazy fashion, he did connect his healing power with the Christ of the New Testament, and therefore as early as 1859, called his science of healing, his philosophy of life and disease, the "Science of Health," the "Science of Christ," and "Christian Science." The name caught her, and she

was shrewd enough, without a special revelation from God, to see that it would immensely help her system of a new religion, of which she was even then dreaming, with a great many thoughtless people, to get into good society ecclesiastically, and therefore she said, "Its name shall be called Christian Science!" It is a misnomer twice over, as has been said a great many times by a great many people, for it is neither Christian nor science. To be Christian it must sincerely and unequivocally confess the religion of Christ, but it will be shown further on that it contradicts every essential doctrine or teaching of Christ, and indeed of the entire New Testament, and therefore *cannot be Christian*. A man once said to his little boy, "Your dog has four legs. Now, suppose you call his tail a leg, how many legs will he have?" The expected answer came quickly, "He will have *five* legs." "O, no, my son," said the father, "*calling* his tail a leg *does not make it one*." Calling this thing, this wandering star, Christian, does not make it so. Again, to be *science* it must conform to some such definition as the following, "Systematized knowledge of any one department of mind or matter; acknowledged truths and laws, especially as demonstrated by induction, experiment, or observation." Scientific laws insist that phenomena of the same sort must be run through the groove. But few exceptions are tolerated. As Newton lounged under the apple tree and watched the apples fall, if one single apple had *fallen upward* and had soared, "as on eagle wings," into the heavens, the law of gravitation never would have been demonstrated. With much greater emphasis would this have been the case if a large number of the apples, let us say, at least one full

half of them, had been caught up into the heavens by some mysterious and contradictory force. But all the apples, without a single exception, fell to the earth, and the suspected law was triumphantly demonstrated. Could Mrs. Eddy force her so-called "Science" into the groove and heal *all* the cases that were brought to her? *Did* she do so? As a matter of fact, did not Mrs. Eddy, and do not the lesser lights, constantly lose a great multitude of cases, fully as many as they heal?

Dr. W. P. McCorkle, in his fine book, "The False Christ of 1866," on page 166, says,

"Are we not bound to conclude that if she fails in one case her rule must be wrong? Must we take the familiar ground that 'exceptions prove the rule,' and assume that the greater the number of exceptions, the better the rule is proven? Or must we conclude that a failure occurring in the practice of people who profess to heal *all manner of diseases* on 'a demonstrable Principle,' shows conclusively that their so-called 'Principle' has not yet been demonstrated?"

Then he calls attention to the following case taken from the PHILADELPHIA MEDICAL JOURNAL:

"Thomas Greenwood Kershaw, leader of the Christian Science congregation in Tacoma, Washington, died of acute pneumonia, November 12th, as a result of his refusal to receive medical treatment. According to reports he was a man of the highest education and intelligence, and until he identified himself with Christian Science was one of the most active and successful business men in Tacoma. Since embracing

that doctrine, though himself a sufferer from a broken hip, he had devoted his entire time to promulgating the faith and administering to the afflicted. When taken ill, Mr. Kershaw, despite the entreaties of his family, refused to see physicians, and placed himself in the care of a woman Christian Science healer at Savannah, Ill., who, he said, was able to relieve him, regardless of distance. He was visited by several of his Christian Science followers, and at their suggestion he rose from the bed and took a step forward. He would have fallen had he not been caught. It was then found that he was dead."

This is by no means an unusual case, but on the contrary is fairly typical. Science and Health closes with one-hundred-and-one pages crowded full of truly remarkable cases, most of them incurable, marvelously and miraculously healed by Christian Science. It would be too much to expect of poor, fallen and hopelessly selfish human nature, especially the type that is turned out by the Eddy mills, that the secondary author and the artistic censors of the very interesting book just now under discussion, should in the remotest way, by suggestion or otherwise, mention the vastly larger number of cases that ought to be labeled—*not cured*. An immensely interesting book of no mean dimensions might easily be filled with the edifying histories of such cases. The leader of the cult in Houston, Texas, a few years ago, suffered the fracture of a limb. She declared that it would be all right and would have no physician. It became infected and *of course she died!* But you will hardly find *this case reported in the almanac department of Science and Health!*

A young woman, a member of an evangelical church and a devoted Christian, died in one of the cities of the state of —— several years ago. Her mother and sisters were Christian Scientists and would not allow the poor girl to have a physician, although she pleaded for one. *She was condemned to death by her family,* while they sat about her bed and *demonstrated* until she died! The coroner's verdict should have been, *negligent and unjustifiable homicide*, and the guilty parties should have been punished.

Mrs. Eddy claimed to cure all diseases, but when her own husband, Asa Gilbert Eddy, was stricken with heart failure, she called in a regular physician, Dr. Rufus K. Noyes, when last heard from, still a prominent physician of Boston, Mass. She retired and left him to wage his losing battle for breath and life against death, without her helping and *healing* presence. At last she was called, but he died before she reached him. If she *could not save him*, then her whole system falls down flat! If she *could* have saved him and *did not do so*, then shame, shame, upon the woman, and again the whole thing collapses! A poor fellow, sadly addicted to the use of strong drink, once said, "I could quit it if I would, but the trouble is, I *couldn't would!*" Mrs. Eddy's *theory* says, "I could save him if I would," while her practice, judging from what she actually did, with crestfallen air and almost inaudible voice murmurs, "but I *couldn't would!*" If she "*would*" and could not, we pity her, for then she was as powerless as the rest of us poor mortals. If she "*could*" and would not, we pity her still more, for in that case his blood is, and for all eternity must be upon her, like the blood on the hands

of Lady Macbeth, and all the waters of all the rivers of earth cannot wash it out!

No doubt she felt like saying, "What in the world did the man get sick and die for anyhow? It puts me in a most embarrassing position!" Indeed the situation was most awkward, and simply would have been fatal to any other set of folk than the blind followers of this blind old woman, who do not really seem to think coherently at all. What are we to expect of a person, even a Christian Scientist, who can write such arrant nonsense as the following, or of those that can believe it after it has been written, or even read it with any degree of patient allowance? Be it known unto all men that this Delphic pronouncement was made in the CHRISTIAN SCIENCE JOURNAL for 1892, a paper directly controlled by Mrs. Eddy, her personal organ and one of the official organs of her church. But here it is. Let it speak for itself:

"I now declare all pain, sickness and death to be nothing, nothing! There is no sickness; I deny that there ever was any sickness; I do not believe in poverty; I know there is no poverty, there never was any poverty, there never will be any poverty; we have great stores of wealth, every man, woman and child is rich, they want for nothing; I do not believe in storms, there never were any storms, there never will be any; I deny the reality of storms, henceforth and forever; I do not believe in accidents, I know there never were any accidents, and there never shall be any."

This has all the brandmarks of Mrs. Eddy's own, and it is one of her best, punctuation and all. It would be a great thing for New Orleans and Houston and Galveston, if it could be shown them that there never

will be any more storms, for they do not need that anybody, not even Mrs. Eddy, should tell them anything about the past. That is well enough known already. What a pity to have wasted so much money on Galveston's great seawall, if there never have been any storms and never shall be. Bosh! Such driveling idiocy is sickening. *Can* sanity produce such? Surely not! But this is what Christian Science has to offer and we are expected to believe and receive! It is an insult to the intelligence even of a child!

Some years ago an editorial appeared in the CHRISTIAN OBSERVER, reviewing an article by Dr. W. M. Washburn in the CENTRAL CHRISTIAN ADVOCATE, and quoting Dr. Washburn's quotations from Pundita Ramabai, of India, in which she "recognizes it (Christian Science) as a Hindu philosophy of very ancient date, exploited here as something new." She said:

"With all the advancement of the nineteenth century, I am surprised and shocked to find that ancient philosophies are making their appearance in the United States under the guise of Christian names. It is a sad sight, to one who is acquainted with the results of heathen philosophy and superstition, to see educated people, who enjoy all the privileges of Christian civilization, being deceived by the glamour of a new name.

"On my arrival at New York last spring I was told that a new philosophy was being taught in the United States, and had already many disciples. The philosophy was called Christian Science; and when I asked what its teachings were, I recognized it as being the same philosophy that has been taught among my people for four thousand years. As I was born and

educated in this philosophy, having taken my degree of Pundita in it, I am acquainted with both its literature and its influence on my people, and I want to witness to its degradation. * * * You are to take the whole universe as nothing but falsehood. You are to think it does not exist. You do not exist. I do not exist. When you realize that, that is philosophy. * * * You are a people of some feeling. Everything is real. You feel that when other people are starving, you ought to give them something to eat; but out in India they do not feel that. Men do not feel any sympathy for others. They do not feel for people who are starving or being killed in war. In our late famine our philosophers felt no compassion for sufferers and did not help the needy. Why should they help them when they claimed the suffering was not real, neither the dying of children real? The first result, then, of this philosophy is the basest cruelty and selfishness, no compassion for sufferers, and supreme egotism."

From these logical and wretched results of such a philosophy, unreasonable and irrational as it is, may the good Lord deliver us! But has Christian Science really such a tendency? Certainly it has. "Things that are equal to the same thing are equal to each other." Reaching the same conclusions this ancient Hindu philosophy and Christian Science will logically and inevitably come out at the same place. Arthur G. Frisbie, who was at one time First Reader of the Church of Christ, Scientist, Cleveland, Ohio, comes out boldly in the PRESBYTERIAN of the SOUTH, under date of March 30, 1910, with certain very sensible objections to Eddyism, as he calls it. Among a good many other things he says:

"I have in my own mind and knowledge the case of a convert—prominent in the community for his natural tenderness and goodness of heart—who became so blinded by his new creed and obedience to its injunctions that pain, sickness and death are non-existent and error, as to make the death chamber itself the scene and occasion of a ghastly pun. 'I am dying! Oh! I am dying!' said the sinking brother. 'Dyeing!' was the cheerful response, 'what color?'"

This is the present and inevitable tendency of the Eddyistic philosophy. The thing full grown, with its relentless hardening of all the arteries of human feeling, and its curdling of every drop of the milk of human kindness, is to be found in India. It bears upon its body every mark of its origin, for this Indian product, Americanized, is a fac-simile reproduction of its hoary ancestor. The trail of this philosophy leads us backward and forward in its devious course through the ages. It comes to the surface in the opening centuries of the Christian era in the form of Gnosticism. We easily recognize the basic principle of this early heresy, against which the Holy Spirit proclaims so mightily in the New Testament, for we are rubbing up against it continually in these last days, and this principle lying at the base of Gnosticism was that matter is essentially evil, and that the material body, the flesh, must be reduced by a persistent and kind of sacramental starvation, by flagellation and consequent laceration, and by any other demoniacal and self-imposed bodily persecutions that may be conceived of in a mind disordered by every kind of mystic and frenzied fancy.

Treading hard upon the heels of this ancient delusion, and indeed its legitimate offspring, comes another, namely Theosophy, developed into its modern form, and systematized, by a woman of Russian birth, Madam Helena Petrovna Blavatsky, who was initiated into the mysteries of this pagan philosophy in the land of Tibet, and whose works form the completest exposition, ancient or modern, of this esoteric and anti-scriptural philosophy.

Now comes Mary Baker Glover Eddy, in these last days, and offers to the world a brand new type of religion, fallen direct from heaven, a celestial messenger indeed, the very name of which she has borrowed, without leave or license, or giving any kind of credit, where credit was due, but quite the contrary, and has called it Christian Science. But when we begin to probe just a little bit, and very gently, for this new and beautiful thing talks well (if one is but only initiated into the fearful and wonderful mysteries of its language) and makes surpassingly large claims, and really does look good to a great many people, so that we have been in a measure intimidated, and almost dumb with silence, afraid to examine it, test its claims, prove it, according to the Apostolic injunction, "Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world," so when we begin, with apologetic air, this gentle probing, and get down under the carefully and beautifully groomed cuticle, we are amazed to find that there is nothing *new* about it at all, but that it is merely an attempted revival of an ancient and abominable philosophical heresy with the glamour of religion thrown over it. A careful exami-

nation, point by point, of the teachings of the ancient Hindu philosophy already considered, Gnosticism, Theosophy, and Christian Science, will thoroughly convince any fair minded and candid searcher after truth that these systems are all sprung from a common stock, are varying species of the same genus, and that Mrs. Eddy and Madam Blavatsky are *blood relations!* By the well established right of the pioneer, and by reason of the valiant service rendered in the initial processes of the philosophical thought at the base of this ancient and modern heresy, Simon Magus, of New Testament fame, by all means should have reserved, for the glorification of his name and the perpetuation of his memory, a niche in some conspicuous place in the Mother Church in Boston!

But we are more especially interested at the present time in Mrs. Eddy's branch of this so-called philosophy. By her this obsolete and almost forgotten philosophy of the past was dragged forth from its sepulchre, its grave clothes taken off, the old and decaying skeleton polished up a bit and dyked out, cap-a-pie, in up-to-date, ultra fashionable, nineteenth century habiliments. And immediately this resurrected thing opened its mouth and began to talk, but not nearly so sensibly as the famous and highly respectable, although super modest little animal with long ears and of Old Testament renown. Christian Science does not and most persistently *will not* use words in their normal and universally accepted sense, and therefore it is as illusive as Satan himself and most wretchedly deceitful. For instance, Mrs. Eddy wrote the words into Science and Health, "There is no sin." Quote these words to one of her infatuated followers today,

and he (however, more generally *she*) will reply, with great and sometimes excited emphasis, "O, but she did not mean *that!*" And then the explanation that follows reduces the whole proposition to a miserable absurdity. To ordinary mortals, thinking coherently and in the terms of human language, such sophistries are mere subterfuges and utterly fail to conceal the artful and dishonest trick. A little girl whose mother was a devout Christian and had instructed her child faithfully in the teachings of the Bible concerning God, his constant presence with his people and his love for them, the Lord Jesus Christ and his sacrificial death, was playing one day with her alphabet blocks. She spelled out this sentence with the blocks, "God is now here," and left them on the floor while she was away in another room for a few minutes. Her unbelieving uncle coming into the room during her absence and to tease her removed the spacer between the last two words of the sentence. When she returned she was horrified and scandalized to find her beloved and God-fearing blocks making this atheistic announcement, "God is nowhere." Her tormenter had not added a word nor a single letter. He had not subtracted one. Only one little spacer block had been removed, but its removal made all the difference between a reverent Christianity and a forbidding and hopeless atheism. So does error juggle with the truth and errorists with the Word of God. The sermons, or rather the addresses, for they preach no sermons, of the exponents of this self-conscious and boastful cult, fairly bristle with quotations from Scripture, but our next chapter will prove categorically that they handle the Word of God deceitfully and wrest the Scriptures to their own

destruction. I talked with a lady this past summer who claimed to be the pioneer Christian Scientist of Texas, a distinction, by the way, of extremely doubtful value. In the course of our conversation I asked her if she, as a Christian Scientist, believed in the deity of Jesus Christ. She answered promptly enough, "Why, certainly we believe in the divinity of Christ." I replied, "But I did not say *divinity*! I asked if Christian Science believes in and teaches the *deity* of our Lord. In short, do you believe, or does Christian Science believe that *he is God?*" She was compelled then to admit, what Christian Science always will and must admit when run into a corner, that they did not believe that, but only in his divinity, and that only in the accommodated sense that we are all divine! Simon said, "Thou are the Christ the Son of the living God." But men are foolishly asserting to-day that we are all sons of the living God. That John Milton was divine exactly as Jesus Christ is divine, and that we all may be divine in precisely the same sense and manner. Some most honorable and very expressive words have, in these modern times, been robbed of their old and familiar meanings. The word *divinity* is one of them. It is better today to speak of the *deity* of Jesus Christ than of his *divinity*. Christian Scientists will tell you that they believe in the divinity of Christ, but if the question of his deity is pressed, they will either tell the truth, or side-step the question, or remain silent. I have on my desk now as I write, the extended report of an address delivered recently in the city of Houston, Texas, by one of the authorized lecturers of the Mother Church in Boston. The first half of this address is a vigorous attempt to establish

the *divinity* of Jesus Christ, while in the second half the speaker develops a most wonderful philippic against the *deity* of our Lord, undertaking to prove from Scripture and arguing at great length that he *is not God!* To the Christian Scientist language has no value and words have no meaning, hence the utter impossibility of ever convincing them in a fair and logical argument. Refusing to recognize the meaning and force of words, repudiating the laws of logic, one might just as well reason with the east wind or the tides of the ocean, as with a disciple of Mrs. Eddy.

Now let us take up a few specific cases, partially anticipating the next chapter. Christian Science does not deny the existence of *a god*, but it does deny the existence of *God*, the *personal God* so clearly revealed in the Bible. Here is Mrs. Eddy's definition of God: "God is Mind. He is divine principle, *not person*." Do not be surprised when you hear it affirmed that Christian Science denies the personality of Jesus Christ. I quote again Mrs. Eddy's own words in *Science and Health*: "Our church is built on Christ." This sounds like perfectly good New Testament theology, and if we stop here the statement is perfectly Scriptural. Once upon a time a seminary student, under examination, was asked the easy question: "Who was the first king of Israel?" He answered promptly and quite correctly: "Saul"—but did not know enough to let well-enough alone, and so he added, "who was afterwards called Paul!" So we may not stop here, for Mrs. Eddy does not, and she rambles on, "Our church is built on Christ, *not a person*, but the principle that Christ said, is 'the way, the truth, and the life.' Christian Science is the way,

and its principles are eternal." The blasphemy of this statement is apparent when we consider that Jesus said, "I am the way, the truth, and the life."

The view taken by Christian Science of the person of Jesus Christ is far more dishonoring to him than that of the Unitarian, who denies only his deity. Furthermore this fashionable cult goes even so far in its folly as to deny that Jesus Christ ever came in the flesh. Ingersoll himself was no worse than this when he denied that there ever was such a person in history as Jesus Christ. Indeed there is much in this weird philosophy that once would have ministered the keenest delight to the seared consciences of such spiritual derelicts as Ingersoll, Voltaire, and Tom Paine. But more of this later on.

Christian Science denies the personality of the Holy Spirit: "The Holy Ghost is divine science," so says Mrs. Eddy in *Science and Health*, nor has this abominable blasphemy been revised out of the original revelation, as some other dreadful things have been. It is wonderful how the Christian Science censors and critics have been divinely directed to improve upon God's work, and more wonderful still that their work should appear to be so much better than his! It is not my purpose at the present time to *prove* the great and fully established Scriptural doctrine of the Personality of the Holy Spirit, but simply to make a fair statement of the teachings of Christian Science on this most important subject.

Again, Christian Science most strenuously denies the fact of sin, denies that there is any such thing in God's universe as sin, which folly reminds me of an illustration fully covering our case here. A case was

being tried in the courts. In the progress of the hearing one of the lawyers arose and addressing the court said, "Your honor, I deny the fact." The counsel on the other side of the question at issue was quickly on his feet and likewise addressing the court said, "Your honor, I wish to call the attention of the court to the fact that the opposing counsel has done nothing else since this case was called but *deny facts*."

A man may just as well bombard Galveston's great granite seawall with grains of sand gathered up from the seashore as to make an assault upon well established *facts*. The stock in trade of Christian Science consists largely in denying *facts*. Search the records and see. This is a part of what we find in Science and Health: "The doctrine of sin is the result of inverted thinking." It is asserted that beliefs about sin are "not facts, but *beliefs*." Then it is declared with tremendous emphasis, "There is no sin." A personal man is denied, "an illusion." Then again, "There is no matter." If man is immaterial, a shadow, a phantom, "an illusion," *certainly* he cannot be a sinner, and, if there is no *sinner*, there can be no *sin*. Admitting all the antecedent premises the book is perfectly logical when it says, "All is good; there is no evil." According to which insane theory, truly here "inverted thinking," logic drives us on remorselessly to this monstrous conclusion, that not alone "the king can do no wrong," but no man nor woman can either think, or speak, or do wrong! Therefore, whatever we do is right! Therefore, the liar, the thief, the adulterer, the murderer, in the commission of his pre-meditated and unspeakable crimes, is *most virtuous*, because he cannot sin, for there is no such thing as

sin! Surely in this diabolical doctrine we have *almost* reached the "depths of Satan." If the world should ever adopt these views, then chaos would reign, and confusion and anarchy worse than that of the French Revolution.

Again, Christian Science, that is, Mrs. Eddy, for she *is* Christian Science, says: "God is the creator of all things, therefore, if evil or sin exists, God is the author of sin, which cannot be, therefore, there is no sin." Then follows the astounding statement that, "The parent of all discord was not a man, but a dream that man is material or mortal." If man is not material and mortal, but only a *dream*, who dreamed the dream? Here is a strange thing, a dream without a dreamer! But, in the face of all this moonshine, the Genesis account tells us that Adam, the first man, was made of the "dust of the earth" and was therefore "material and mortal," that he sinned and fell and handed down a sinful nature to all his posterity descending from him by ordinary generation. But, Mrs. Eddy, having progressed far beyond Moses and his account of creation and the fall in Genesis, delivers herself after the following characteristic fashion, "Adam is error; a falsity, the belief of original sin, sickness, and death: Evil the opposite of Good, or God: dust to dust: red sandstone, nothingness." After regaling us with this most satisfactory explanation of Adam's origin and reducing sin or evil to "red sandstone," she adds, "Adam is the direct product of nothing (getting something for nothing with a vengeance), as the opposite of something." Then she says, "Physiology was the original sin of the race." And again, "Man is incapable of sin, Sickness or

Death (capitals hers)—man cannot depart from holiness.” Proving what has been stated above, the following quotation from her book, Caution in the Truth, drives that statement home and clinches it: “All that is, God created. If sin has any pretense of existence, God is responsible therefor; but there is no reality in sin.”

But the Holy Spirit in the Scriptures repeatedly declares that *sin does exist*. That it is such a tremendous and accursed reality that it sent God’s only begotten Son to the cross to die a shameful death. Is God then the author of sin? Not if God is God! In the fourteenth chapter of Isaiah we are told when and how sin entered into the universe. “How art thou fallen from heaven, O Lucifer, son of the morning.” Lucifer, gloriously beautiful, probably God’s very highest creation, in some way fell, and evidently then *became* Satan. When he said in his heart, “I will ascend into heaven * * * I will be like the Most High * * * I will, I will,” just here we find the notch that marks the beginning of sin in the universe. Then he came to the earth and found the holy and happy pair in Eden, tempted them and compassed their downfall, and this marks the beginning of sin on the earth. The Spirit of God gives us a full account of all this by Moses in the third chapter of Genesis, a chapter which Christian Science rejects with disdain, referring to it with a sneer and calling it “myth,” but which God gives to us as a very important part of his Word, vouched for, without a doubt, by many New Testament passages. There is a little doggerel that comes from years back, not wholly bad, certainly not altogether good, possessed of a mixed value theologi-

cally, partly true, partly false, somewhat wanting in reverence it must be admitted, telling the truth about the beginning of sin, but off color a bit as to the origin of Satan. But let it tell its own story. Here it is:

"God made man, man made money;
God made bees, bees made honey;
God made Satan, Satan made sin;
God made a little hole to put Satan in."

So that, all these wretched vaporings, catering as they do, and are intended to do, to man's unregenerate nature, are overwhelmed by the unaffected testimony of common sense, observation, and experience, together with the entire Bible, affirming the fact of sin, and the ruin wrought in the universe because of its presence and power; and the crowning proof of all, God's remedy for sin, the death of his Son, not to dissipate a shadow, but to overwhelm with destruction a terrible and damning reality and *substance*.

It follows also, by a logical necessity, Christian Science denies the forgiveness of sins and any and every need thereof. "God, which is life, truth and love, never forgives sins." Of course, if there is no such thing as sin, God cannot forgive it! This, with many other things, will be considered in the next chapter. It is sufficient here to refer to the fact that a great many times in his ministry Jesus said, "Thy *sins* be forgiven thee." Was he deceived, or was he a deceiver? According to Christian Science he was obliged to be the one or the other, and in either case, whichever horn of the dilemma we choose, he breaks down utterly in his claims to the Messiahship. The

question resolves itself then into just this, the Messiahship of Jesus Christ, or Christian Science! Which will we choose?

Christian Science denies, in every proper sense of the word, the sufferings and death of our Lord, and of course, his resurrection. Mrs. Eddy, in Unity of Good, page 70, says, "If Jesus suffered, it must have been from the mentality of others." That is, all his anguish in the garden, on the cross, buffetings, thorns, thirst, forsaken of his friends and by the Father, all of this was merely by hypnotic suggestion! *How* can any sane person believe it?

A few years ago a man, at that time still an elder in the Presbyterian Church, but under the spell of the seductive songs of this Siren, sat in the study of the author of this book and said, "Jesus Christ never suffered at all. He seemed to suffer. He thought that he suffered, but it was only in the mentality of others." The response was quick and emphatic: "Mr. W., you have too much sense to believe any such rot as that." But he did believe it, at least he seemed to, for he gave up Christianity and his church for it.

But let us return to Mrs. Eddy. Quoting again from her book, Unity of Good, page 78, she says, "In *Science*, Christ never died. In *sense*, Jesus died and lives again. The fleshly Jesus (she has already denied that he ever came in the flesh) *seemed* to die, though he did not. Mortal sense * * * is all that can be buried, or resurrected." When we come to such passages as these, and there are swarms of them, we are tempted to cast the book into the fire with ungovernable disgust and exclaim, there is no "mortal," nor any other sort of "sense," in the woman, and cer-

tainly there is not in her teachings. The classic opinion of Mark Twain is most impressive. Here it is:

"Of all the strange and frantic and incomprehensible and uninterpretable books which the imagination of man has created, surely this one is the prize sample. It is written with a limitless confidence and complacency, and with a dash and stir and earnestness which often compel the effects of eloquence, even when the words do not seem to have any traceable meaning. There are plenty of people who imagine they understand the book; I know this, for I have talked with them; but in all cases they were people who also imagined that there were no such things as pain, sickness, and death, and no realities in the world; nothing actually existent but Mind. It seems to me to modify the value of their testimony. When these people talk about Christian Science they do so as Mrs. Fuller did: they do not use their own language, but the book's; they pour out the book's showy incoherencies, and leave you to find out later that they were not originating, but merely quoting; they seem to know the volume by heart, and to revere it as they would a Bible—another Bible, perhaps I ought to say. Plainly the book was written under the mental desolations of the Third Degree, and I feel sure that none but the membership of that Degree can discover meanings in it. * * * The book's serenities of self-satisfaction do almost seem to smack of a heavenly origin—they have no blood-kin in the earth. It is more than human to be so placidly certain about things, and so finely superior, and so airily content with one's performance. Without ever presenting anything which may rightfully be called by the strong name of

Evidence, and sometimes without even *mentioning* a reason for a deduction at all, it thunders out the startling words, 'I have proved' so and so. It takes the Pope and all the great guns of his Church in battery assembled to authoritatively settle and establish the meaning of a sole and single unclarified passage of Scripture, and this at vast cost of time and study and reflection, but the author of this work is superior to all that: she finds the whole Bible in an unclarified condition, and at small expense of time and no expense of mental effort she clarifies it from lid to lid, re-organizes and improves the meanings, then authoritatively settles and establishes them with formulas which you cannot tell from 'Let there be light!' and 'Here you have it!' It is the first time since the dawn-days of Creation that a Voice has gone crashing through space with such placid and complacent confidence and command."

Dr. D. A. Easton, one of the inspired apostles of this cult, writing in the CHRISTIAN SCIENCE JOURNAL, and therefore officially and with authority, says, "When Jesus came forth from the tomb, it was not because he had supernatural assistance; he was only asserting the great fact of man's being, viz., that man cannot die." Then he speaks of the death of Jesus as being only a "seeming death," and adds, "Jesus rose from the dead because he realized that he never died." He does not seem to be disturbed at all by the statement, many times repeated in Scripture, that "Christ died," nor by the affirmation a score or more of times made, that "God raised up Jesus," nor by the magnificent and complete refutation of everything he says on this subject by Paul in his masterly

argument recorded in the fifteenth chapter of First Corinthians.

So, you may take up in turn the subjects of the Atonement, Regeneration, Prayer, and everything else that is essential to the Christianity of Christ and the New Testament and you will find this "other gospel" denying and anathematizing them all. *Not a single one of them escapes!*

But the most attractive bait, probably, thrown out by Christian Science, is its much heralded power to heal. Does it heal? Yes, most assuredly. How is it to be explained? In two ways. In the first place, it has worked over time the well recognized principle that the mind exercises a direct and tremendous influence upon the body. Every reputable physician recognizes this principle, and utilizes his knowledge here in the treatment of his patients. But its power is limited almost entirely to diseases of a nervous or mental character, and certainly to such as are subject to mental influences projected upon the patient by the suggestion of the practitioner. Most assuredly there is nothing miraculous in its work of healing. If so, why is it that internal, and therefore *invisible*, conditions, such as tumors, or even cancers, are removed with such apparent ease while that which is external and *visible* triumphantly defies its most strenuous efforts? It is just as easy for *God* to sprout a new leg for a man, as to remove or absorb an abdominal tumor or cancer. How is it that the Christian Scientist practitioner cannot give a man, or *himself*, a new arm, or leg, or even so small a thing as a new tooth? Why is it that his eyes fail, and he is driven to the humiliating necessity of using glasses, with

strong magnifying lenses, just like the rest of us poor mortals? Organic diseases are not cured by Christian Science. Tuberculosis is not. No properly authenticated case of Bright's disease has been cured. Paralysis is not cured by it, else Mrs. Eddy would never have gone trembling to her grave, a hopeless and helpless paralytic. But why pursue this line of argument any further? The case is quite plain enough to anyone who can and will think it through without prejudice. Jesus Christ proved that he had both authority and power on earth to forgive sins by works of miraculous healing which God alone could do. It will be time enough for Christian Science to claim the attention of an incredulous orthodoxy when it begins fairly and out in the open to transform a few of its extravaganzas into established conditions. A little less talk and a little more proof would be a powerful lever in the removal of skepticism. But talk is cheap and *proof* in this case, comes awfully high. The familiar expression, "Put up or shut up," trite and yet appropriate, if not elegant, certainly applies here. Jesus Christ said to his accusers, "If I do not the works of my Father, believe me not." Christian Science says the same, but it is all a bluff. However, we may accept its claim here that it does the works of *its father*, but this is not the same Father of whom our Lord was speaking, for the whole system of Christian Science is the very masterpiece of Satan.

And this brings us to the second explanation of its power. Oh, but the indignant protest is made, that its work is always beneficent, healing, helping, strengthening, and it is a wretched shame to make such a charge. It is freely admitted that the work of Chris-

tian Science looks good, and seems to be beneficent; but I protest against the conclusion drawn therefrom. Read the first and second chapters of Job and see how regular Satan was in presenting himself with the sons of God when they came before the Lord. Will church attendance ever make Satan good? God himself tells us that "Satan is transformed into an angel of light." What for? For one reason only, that he may thereby deceive the children of God, pretending to be one of them, and his success is terrific. Satan is a perfect gentleman, of the very strictest sect of the school of "Hoyle," always moving in the very highest social circles, accomplished, polished, and trained to a finish in the polite etiquette of the day. The horns and the hoofs, the pitchfork and the forked tail, of the billboards and current literature, are Miltonic, but are, at the same time, hideous caricatures of Satan as pictured to us in the Bible. The gilded palace of vice, with its luxurious furnishings, pleases his artistic taste much more than the disreputable dive, where respectable people are never enticed. The moderate drinker, the tippler, well dressed and debonair, is much more to his liking than the abandoned wretch, shrieking in the horrors of delirium tremens. The scheme of Satan, which will help to heal the body, and at the same time destroy the soul, is his triumphant masterpiece. But Christian Science denies the very existence of Satan! Certainly it does, and this is one of the very best proofs of its satanic origin! This is precisely to Satan's liking, for he is more than willing to abide in obscurity, himself unseen and unknown, that he may thereby approach men stealthily.

and catch them unawares. He will even do good that evil may come!

The system of religious thought that strikes at the personality of God, the personality of the Holy Spirit, the deity of Jesus Christ, his atoning work, his bodily resurrection, regeneration, and prayer; the very essentials of the gospel of our Lord, such a system of thought is antichrist, aimed directly at the person of our Lord and at the eternal interests of man's soul. Christian Science does all this, and more, and for this very reason Satan considers it to be a wonderfully good thing. What boots it then, if it could make good in the healing of all bodily diseases, when it leads finally to the goal described by Dante, "All Hope Abandon Ye Who Enter Here!" "What shall it profit a man, if he shall gain the whole world and lose his own soul?" And what shall it profit a man, if he shall have a healthy body for a few years, and then *lose soul and body eternally?* Nor is it to be understood that any concession is here made to the claims of Christian Science, for it may be affirmed with confidence, and is so affirmed, here and now, that, comparing an equal number of people outside of Christian Science with those that are in the fold of this freak religion, as many sound bodies will be found, and a good many more minds that are far saner. Satan is neither omniscient nor omnipotent, but he is extremely shrewd and very powerful. We find the following question asked by the Lord and recorded in the thirteenth chapter of Luke's gospel, "Ought not this woman * * * whom *Satan hath bound, lo! these eighteen years,* be loosed from this bond on the Sabbath day?" If Satan is powerful enough to hold a woman in the

bonds of such an infirmity for eighteen years, do you not suppose that he is *strong enough to burst those bonds, when it serves his purpose to do so*, and make her free? In other words, he is both willing and able to add tremendous weight to the power of suggestion in mental treatment and healing the sick, that he may enslave and ruin the soul, and at the same time dethrone Christ in the hearts of men. And, without a doubt, that is exactly what he is doing. Do not believe that Satan has reformed, because he appears to do some good things. Do not believe that he is a worshipper, because he sits with seeming reverence in God's house on the Lord's day, for, as we have already seen, "there was a day when the sons of God came to present themselves before the Lord, and *Satan came also among them.*" The sequel shows that he was not there to worship, nor for any other good purpose.

This brings us squarely to the point, that, if Christian Science contradicts the teachings of the Bible, *it is not of God*; if it is not of God, then *it must be of the devil*, and if it is of the devil, surely he has a large hand in its much boasted healings, and that for the devilish purpose of bringing *souls* under his malign influence and luring them on to spiritual and everlasting ruin.

If the next chapter is read with patient care it will be seen how this wretched pretense of a religion, point by point, and at almost every point, is brought into open and unmistakable, as well as hopeless, conflict with God's Word, in both Testaments. It were better to live in bodily weakness and pain, and at the same time live in harmony with God's Word and the gospel of his Son, than to be released from pain and sickness,

and live in revolt against God and die without hope.
"It is better for thee to enter into life halt or maimed,
rather than having two hands or two feet to be cast
into everlasting fire."

CHRISTIAN SCIENCE AND THE BIBLE.

Doctor R. G. Pearson was a great teacher of the Bible and evangelistic preacher. He had a way peculiarly his own. In some respects he was unique as an expositor of Scripture. His sermons were always interesting, and rarely ever anything less than powerful. Many is the time I have heard him say, "I am not going to preach to-day, but am going to allow the Bible to do its own preaching," and then he would announce his subject and his text, after which would follow a superb analysis of the subject, almost in the exact words of Scripture, truly a most effective method.

We are admonished by the Holy Spirit to "believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." And then he passes the scales over to us and tells us to weigh them, the spirits, in the balances, "Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world." This passage is fatal to Christian Science and its pretensions, because it, Christian Science, denies that Jesus Christ ever came *in the flesh at all*, for there is no flesh, no matter, *all is mind*. Let us put Christian Science to the test of the Word of God according to the Pearson method. If it can stand this test, it is of God, but if it cannot stand such a test, most as-

suredly it is not of God! "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

The following is presented in double columns, the first column containing excerpts selected from the 1910 edition of Science and Health, while over against them, *in loco*, are contradictory passages from the Word of God. Read both columns carefully and see how utterly the first is annihilated by the second:

Science and Health.

"The question, what is Truth, is answered by demonstration,—by healing both disease and sin."

Preface, page 8.

The Bible.

"Jesus saith unto him, I am the way, the *truth*, and the *life*." John 14:6.

"Who healeth *all thy diseases*." Ps. 103:3.

"The *blood* of Jesus Christ his Son *cleanseth us from all sin*." 1 Jno. 1:7.

"Now, as then, these mighty works are not supernatural, but supremely natural."

Preface, page 11.

"And Isaiah the prophet cried unto the Lord: and he brought the shadow ten degrees backward, by which it had gone down in the dial of Ahaz." 2 Kings 20:11.

"And he arose, and rebuked the wind, and said unto the sea, Peace, be still, and the wind ceased, and there was a great calm."

Mark 4:39.

"God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and

Science and Health.

The Bible.

healing all that were oppressed with the devil."

Acts 10:38.

"If I do not the works of my Father, believe me not. *But if I do*, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me and I in him."

Jno. 10:37-38.

"The Father that dwelleth in me, *he doeth the works.*"

Jno. 14:10.

"Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which *God did by him* in the midst of you, as ye yourselves also know."

Acts 2:22.

"The mere habit of pleading with the divine Mind, as one pleads with a human being, perpetuates the belief in God as humanly circumscribed,—an error which impedes spiritual growth. . . . Do we expect to change perfection? Shall we plead for more at the open fount, which is pouring forth more than we accept?" Page 2.

"He who is immutably right will do right without

"After this manner therefore *pray ye*: Our Father, &c." Matt. 6:9.

"And he spake a parable unto them to this end, that men ought *always to pray*, and not to faint." Luke 18:1.

"*Pray without ceasing.*"

1 Thes. 5:17.

"*Ask, and it shall be given you; seek, and ye shall find;*

Science and Health.

being reminded of his promise. The wisdom of man is not sufficient to warrant him in advising God." Page 3.

The Bible.

knock, and it shall be opened unto you:

For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

Matt. 7:7-8.

"Then Isaiah the son of Amoz sent to Hezekiah, saying, Thus saith the Lord God of Israel, that which thou hast prayed to me against Sennacherib king of Assyria I have heard." 2 Ki. 19:20.

"Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again. Then the fire of the Lord fell, and consumed the burnt-sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench." 1 Ki. 18:37-38.

"Shall we ask the divine Principle of all goodness to do his own work? His work is done, and we have only to avail ourselves of God's rule in order to receive His blessing, which enables us to work out our own salvation."

Page 3.

"For it is God which worketh in you both to will and to do of his good pleasure." Phil. 2:13.

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast."

Eph. 2:8-9.

Science and Health.

"To suppose that God forgives or punishes sin according as his mercy is sought or unsought, is to misunderstand Love and to make prayer the safety-valve for wrong-doing." Page 6.

"The danger from prayer is that it may lead us into temptation. By it we may become involuntary hypocrites, uttering desires which are not real and consoling ourselves in the midst of sin with the recollection that we have prayed over it or mean to ask forgiveness at some later day." Page 7.

"Jesus suffered for our sins, not to annul the divine sentence for an individual's sin,

The Bible.

"And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."

James 5:15.

"The wicked, through the pride of his countenance, will not seek after God: God is not in all his thoughts."

Ps. 10:4.

"For whosoever shall call upon the name of the Lord shall be saved." Ro. 10:13.

"And forgive us our sins, as we forgive those who sin against us. And lead us not into temptation, but deliver us from evil."

Matt. 6:12-13.

"And the publican, standing afar off, would not lift up so much as his eyes to heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you this man went down to his house justified."

Luke 18:13-14.

"Watch and pray, that ye enter not into temptation."

Matt. 26:41.

"For he hath made him to be sin for us, who knew no sin; that we might be made

Science and Health.

but because sin brings inevitable suffering." Page 11.

The Bible.

the righteousness of God in him." 2 Cor. 5:21.

"Christ hath *redeemed us from the curse of the law*, being made a curse for us: for it is written, Cursed is everyone that hangeth on a tree." Gal. 3:13.

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit."

1 Pet. 3:18.

"Petitions bring to mortals only the results of mortal's own faith." Page 11.

"Call unto me, and I will answer thee, and shew thee great and mighty things which thou knowest not."

Jer. 33:3.

"Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you." Jer. 29:12.

"The common custom of praying for the recovery of the sick finds help in blind belief, whereas help should come from the enlightened understanding." Page 12.

"*The prayer of faith shall save the sick, and the Lord shall raise him up.*"

James 5:15.

"*My help cometh from the Lord, who made heaven and earth.*" Ps. 121:2.

"Lips must be mute and materialism silent, that man may have audience with Spirit." Page 15.

"And he said unto them, when ye pray, say, *Our Father,*" etc. Luke 11:2.

Science and Health.

"Practice not profession, understanding not belief, gain the ear and right hand of omnipotence and they assuredly call down infinite blessings." Page 15.

"The highest prayer is not one of faith merely; it is demonstration." Page 16.

"Christian Science teaches us that 'the evil one,' or one evil, is but another name for the first lie and all lies."

Page 16.

The Bible.

"And all things, whatsoever ye shall ask in prayer, *believing*, ye shall receive."

Matt. 21:22.

"*Believe* on the Lord Jesus Christ, and thou shalt be saved, and thy house."

Acts 16:31.

"Pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much." James 5:16.

"Then came the disciples to Jesus apart, and said, Why could not we cast him out?

"And Jesus said unto them, *Because of your unbelief*: for verily I say unto you, if ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove: and *nothing shall be impossible unto you.*"

Matt. 17:19-20.

"And the Lord said unto Satan, whence comest thou? Then Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it." Job 1:7.

"Then the devil taketh him up into the holy city, and setteth him on a pinnacle of

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the temple, and saith unto him, If thou be the Son of God, cast thyself down... All these things will I give thee, if thou wilt fall down and worship me."

Matt. 4:5, 6, 9.

"Our Father-Mother God,
all harmonious,

"Adorable One.

"Thy Kingdom is come;

"Thou art ever-present.

"Enable us to know,—

"As in heaven, so on earth,—

"God is omnipotent, supreme.

"Give us grace for today;
feed the famished affections;

"And love is reflected in love;

"And God leadeth us not into temptation, but delivereth us from sin, disease, and death.

"For God is infinite, all-power, all Life, Truth, Love, over all and All."

Pages 16-17.

"Atonement is the exemplification of man's unity with God, whereby man reflects divine Truth, Life, and Love." Page 18.

"Our Father which art in heaven,

"Hallowed be thy name.

"Thy kingdom come.

"Thy will be done in earth,
as it is in heaven.

"Give us this day our daily bread;

"And forgive us our debts,
as we forgive our debtors.

"And lead us not into temptation, but deliver us from evil;

"For thine is the kingdom,
and the power, and the glory,
forever-Amen."

Matt. 6:9-13.

"And you that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblam-

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able and unreprovable in his sight." Col. 1:21-22.

"Christ, Truth, could conciliate no nature above his own, derived from the eternal Love. It was therefore Christ's purpose to reconcile man to God, not God to man." Pages 18-19.

"Whose are the fathers, and of whom concerning the flesh Christ came, who is over all, *God blessed forever.*"

Ro. 9:5.

"Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus."

Ro. 3:25-26.

"Jesus aided in reconciling man to God by giving man a truer sense of Love... and this truer sense of Love redeems man from the law of matter, sin, and death, by the law of Spirit." Page 19.

"Without shedding of blood is no remission." Heb. 9:24.

"Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed."

1 Peter 2:24.

"Christians do not continue to labor and pray, expecting because of another's goodness, suffering and triumph, that they shall reach his harmony and reward." Page 21.

"He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed."

Is. 53:5.

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"Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world." Jno. 17:24.

"Wisdom and Love may require many sacrifices of self to save us from sin. One sacrifice, however great, is insufficient to pay the debt of sin. The atonement requires constant self-immolation on the sinner's part. That God's wrath should be vented upon His beloved Son is divinely unnatural. Such a theory is man-made."

Page 23.

"And when I see *the blood* I will pass over you."

Ex. 12:13.

"So Christ was once offered *to bear the sins of many.*" Heb. 9:28.

"By grace are ye saved, through faith; and *that not of yourselves:* it is the gift of God." Eph. 2:8.

"And the *Lord hath laid on him the iniquity of us all.*"

Isaiah 53:6.

"And about the ninth hour Jesus cried with a loud voice, saying, My God, My God, *why hast thou forsaken me?*"

Matt. 27:46.

"Lord, I believe; help thou mine unbelief;" expresses the helplessness of a blind faith." Page 23.

"The time is not distant when the ordinary theological views of atonement will undergo a great change—a change as radical as that

"Jesus said unto him, If thou canst believe, all things are possible to him that believeth." Mark 9:23.

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers,

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which has come over popular opinions in regard to predestination and future punishment." Page 24.

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having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."

2 Tim. 4:3-4.

"For whom he did foreknow, he also did *predestinate* to be conformed to the image of his Son . . . moreover whom he did *predestinate*, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified." Ro. 8:29-30.

"And these shall go away into *everlasting punishment*."

Matt. 25:46.

"And I, if I be lifted up from the earth, will *draw* all men *unto me*." Jno. 12:32.

"And *whosoever will*, let him take the water of life freely." Rev. 22:17.

"Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul *an offering for sin*, he shall see his seed, &c."

Is. 53:10.

"For I delivered unto you first of all that which I also received, how that Christ *died for our sins* according to the Scriptures." 1 Cor. 15:3.

"Does erudite theology regard the crucifixion of Jesus chiefly as providing a ready pardon for all sinners who ask for it and are willing to be forgiven? . . . The efficacy of the crucifixion lay in the practical affection and goodness it demonstrated for mankind." Page 24.

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"The material blood of Jesus was no more efficacious to cleanse from sin when it was shed upon 'the accursed tree,' than when it was flowing in his veins as he went daily about his Father's business." Page 25.

"While we adore Jesus . . . yet Jesus spares us not **one** individual experience, if we follow his commands faithfully." Page 26.

"His mission was to reveal the Science of celestial being, to prove what God is and what he does for man."

Page 26.

"If the Master had not taken a student and taught the unseen verities of God, he would not have been crucified." Page 28.

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"The blood of Jesus Christ his Son cleanseth us from all sin." 1 Jno. 1:7.

"Unto him that loved us, and washed us from our sins in his own blood." Rev. 1:5.

"Wounded for our transgressions, bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." Is. 53:5.

"I am come that they might have life, and that they might have it more abundantly."

Jno. 10:10.

"For the Son of man is come to seek and to save that which was lost."

Lu. 19:10.

"Then he said unto them, O fools and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory?" Lu. 24:25-26.

"Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." Acts 2:23.

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"Jesus was the offspring of Mary's self-conscious communion with God. Hence he could give a more spiritual idea of life than other men."

Pages 29-30.

"Divine Science reveals the necessity of sufficient suffering, either before or after death, to quench the love of sin." Page 36.

"Was it just for Jesus to suffer? No; but it was inevitable." Page 40.

"The universal belief in death is of no advantage.... Death will be found at length to be a mortal dream."

Page 42.

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"And the angel answered and said unto her, *The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.*" Lu. 1:35.

"He that spared not his own Son, but delivered him up for us all, how shall he not with him also *freely give us all things?*" Rom. 8:32.

"*The blood of Jesus Christ his Son cleanseth us from all sin.*" 1 Jno. 1:7.

"*For Christ also hath once suffered for sins,* the just for the unjust, that he might bring us to God."

1 Pet. 3:18.

"*Ought not Christ to have suffered these things?*"

Lu. 24:26.

"*The Lord hath laid on him the iniquity of us all.*"

Is. 53:6.

"*For as in Adam all die.*"

1 Cor. 15:22.

"*And Joseph died, and all his brethren, and all that generation.*" Ex. 1:6.

"*It is appointed unto men once to die.*" He. 9:27.

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"The last enemy that shall be destroyed *is death.*"

1 Cor. 15:26.

"The descent of the Holy Ghost—that influx of divine Science which so illuminated the Pentecostal Day and is now repeating its ancient history." Page 43.

"His disciples believed Jesus to be dead while he was hidden in the sepulchre, whereas *he was alive*, demonstrating within the narrow tomb the power of Spirit to overrule mortal, material sense." Page 44.

"Whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the *Holy Ghost*, it shall not be forgiven him."

Matt. 12:32.

"Thus it is written, and thus it behooved Christ to suffer, and to *rise from the dead* the third day."

Lu. 24:46.

"For as yet they knew not the Scripture, that he must *rise again from the dead.*"

Jno. 20:9.

"If there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain."

1 Cor. 15:13-14.

"Jesus' students, not sufficiently advanced fully to understand their Master's triumph, did not perform many wonderful works, until they saw him after his crucifixion and learned that *he had not died.*" Page 46.

"Commanded them that they should not depart from Jerusalem, but wait for the promise of the Father.... But ye shall receive *power*, after that the Holy Ghost is come upon you."

Acts 1:4, 8.

"I am he that liveth, and

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was dead; and behold, I am alive forevermore.

Rev. 1:18.

"His consummate *example* was for the salvation of us all, but only through doing the work which he did and taught others to do."

Page 51.

"If thou shalt *confess* with thy mouth the Lord Jesus, and shalt *believe* in thine heart that God hath raised him from the dead, *thou shalt be saved.*" Rom. 10:9.

"But God commendeth his love toward us, in that while we were yet sinners, *Christ died for us.*

Much more then, being *justified by his blood,* we shall be saved from wrath through him." Rom. 5:8-9.

"At the time when Jesus felt our infirmities, he had not conquered all the beliefs of the flesh or his sense of material life, nor had he risen to his final demonstration of spiritual power."

Page 53.

"Jesus Christ the same yesterday, and today, and forever." He. 13:8.

"For there are *three* that bear record in heaven, the Father, the Word, and the Holy Ghost: and *these three are one.*" 1 Jno. 5:7.

"In the words of St. John: 'He shall give you another Comforter, that he may abide with you forever.' This Comforter I understand to be Divine Science." Page 55.

"I will pray the Father, and he shall give you another Comforter, that he may abide with you forever . . . But the Comforter, which is the HOLY GHOST . . . shall teach you all things."

Jno. 14:16, 26.

"Evil has no reality. It is neither person, place, nor

"Abhor that *which is evil.*"
Ro. 12:9.

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thing, but is simply a belief, an illusion of material sense."

Page 71.

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"They that have done *evil*, unto the resurrection of damnation." Jno. 5:29.

"The love of money is the root of all *evil*."

I Tim. 6:10.

"God, good, being ever present, it follows in divine logic that evil, the suppositional opposite of good is never present." Page 72.

"The sensual cannot be made the mouthpiece of the spiritual, nor can the finite become the channel of the infinite." Page 73.

"I find then a law, that, when I would do good, *evil is present with me*."

Rom. 7:21.

"And Balaam rose up in the morning and went with the princes of Moab. And God's anger was kindled because he went: and the angel of the Lord stood in the way for an adversary against him . . . And the angel of the Lord said unto Balaam, Go with the men, but *only the word that I shall speak unto thee, that thou shalt speak*." Num. 22:21, 22, 35.

"For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."

2 Pet. 1:21.

"Jesus restored Lazarus by the understanding that Lazarus had never died, not by an admission that his body had

"Howbeit Jesus spake of his *death* but they thought that he had spoken of taking of rest in sleep. Then Jesus

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died and then lived again. Had Jesus believed that Lazarus had lived or died in his body, the Master would have stood on the same plane of belief as those who buried the body, and he could not have resuscitated it." Page 75.

"Death will occur on the next plane of existence as on this, until the spiritual understanding of Life is reached. Then, and not until then, will it be demonstrated that 'the second death' hath no power."

Page 77.

"Miracles are impossible in Science, and here Science takes issue with popular religion." Page 83.

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said unto them plainly, *Lazarus is dead.*" Jno. 11:13-14.

"And death and hell were cast into the lake of fire. *This is the Second death.* And whosoever was not found written in the book of life was *cast into the lake of fire.*" Rev. 20:14-15.

"There is a great gulf fixed." Lu. 16:26.

"And these shall go away into everlasting punishment: but the righteous into life eternal." Matt. 25:46.

"And God shall wipe away all tears from their eyes; and there shall be *no more death &c.*" Rev. 21:4.

"But Jesus said: Forbid him not: for there is no man which shall *do a miracle* in my name, that can lightly speak evil of me."

Mark 9:39.

"*This beginning of miracles did Jesus* in Cana of Galilee, and manifested forth his glory." Jno. 2:11.

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"This is again the *second miracle* that Jesus did."

Jno. 4:54.

"Then being will be recognized as spiritual, and death will be obsolete, though now some insist that death is the necessary prelude to immortality." Page 90.

"Good never causes evil, nor creates aught that can cause evil. . . . Destructive electricity is not the offspring of infinite good." Page 93.

"Thus it was that I beheld, as never before, the awful unreality called evil."

Page 110.

"The lawgiver, whose lightning palsies or prostrates in death the child at prayer, is not the divine ideal of omnipresent Love." Page 119.

"The evidence of the physical senses often reverses the real Science of being, and so creates a reign of discord,—

"Wherefore, as by one man sin entered into the world, and death by sin; and so *death passed upon all men*, for that all have sinned."

Rom. 5:12.

"And the *Lord sent fiery serpents* among the people, and they bit the people; and much people of Israel died."

Num. 21:6.

"The *Lord thundered* from heaven . . . and sent out arrows, and scattered them; *lightning*, and discomfited them." 2 Sam. 22:14-15.

"But deliver us from *evil*."

Matt. 6:13.

"And the *Lord struck the child* that Uriah's wife bare unto David, and it was very sick . . . And it came to pass on the seventh day, that *the child died*." 2 Sam. 12:15, 18.

"*I was sick*, and ye visited me." Matt. 25:36.

"When lust hath conceived, it bringeth forth *sin*: and *sin*,

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assigning seeming power to sin, sickness, and death; but the great facts of Life, rightly understood, defeat this triad of errors." Page 122.

"In Egypt, it was Mind which saved the Israelites from belief in the plagues.... The Israelites looked upon the brazen serpent, and straightway believed that they were healed of the poisonous stings of vipers." Page 133.

"The true Logos is demonstrably Christian Science."

Page 134.

"The Jewish tribal Jehovah was a man-projected God, liable to wrath, repentance, and human changeableness.... The Christian Science God is universal, eternal, divine Love, which changeth not and causeth no evil, disease, nor death."

Page 140.

"It is plain that God does

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when it is finished, bringeth forth *death*." James 1:15.

"And the *blood* shall be to you for a token . . . and when I see the *blood*, I will pass over you, and the *plague shall not be upon you*."

Ex. 12:13.

"Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that everyone that is bitten, *when he looketh upon it, shall live*."

Num. 21:8.

"In the beginning was the Word, and the Word was with God, and the *Word was God*." Jno. 1:1.

"That men may know that thou, whose name alone is JEHOVAH, art the Most High over all the earth."

Ps. 83:18.

"I am JEHOVAH; I change not." Mal. 3:6.

"And God spake all these words, saying, I am JEHOVAH, thy God.... Thou shalt have no other gods before me." Ex. 20:1-3.

"And he said unto them,

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not employ drugs or hygiene, nor provide them for human use; else Jesus would have recommended and employed them in his healing."

Page 143.

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Come ye yourselves apart into a desert place, and rest awhile." Mark 6:31.

"He made clay of the spittle, and anointed the eyes of the blind man with the clay, and said unto him, Go, wash in the pool of Siloam."

Jno. 9:6-7.

"Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord."

Jas. 5:14.

"Human will belongs to the so-called material senses, and its use is to be condemned."

Page 144.

"And whosoever will, let him take the water of life freely." Rev. 22:17.

"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." Jno. 7:17.

"Why do ye not understand my speech? even because ye cannot hear my word." Jno. 8:43.

"If you or I should appear to die, we should not be dead." Page 164.

"Then said Jesus unto them plainly, Lazarus is dead."

Jno. 11:14.

"For as in Adam all die, even so in Christ shall all be made alive." 1 Cor. 15:22.

"If man was first a material being, he must have passed

"And the Lord God formed man of the dust of

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through all the forms of matter in order to become man."

Page 172.

"The supposed laws which result in weariness and disease are not His laws, for the legitimate and only possible action of Truth is the production of harmony."

Page 183.

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the ground, and breathed into his nostrils the breath of life; and man became a living soul." Gen. 2:7.

"And unto Adam he said, because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee.... *In the sweat of thy face shalt thou eat bread*, till thou return unto the ground.

Gen. 3:17-19.

"Jesus therefore, being wearied with his journey, sat thus on the well." Jno. 4:6.

"Moreover he (the Lord) will bring upon thee all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee. Also every sickness, and every plague, which is not written in the book of this law, them will the *Lord bring upon thee*, until thou be destroyed." Deut. 28:60-61.

"Truth makes no laws to regulate sickness, sin, and

"The soul that sinneth, it shall die." Eze. 18:4.

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death, for these are unknown to Truth and should not be recognized as reality."

Page 184.

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"For the wages of sin is death." Rom. 6:23.

"Himself took our infirmities, and bare our sicknesses." Matt. 8:17.

"Evil is a negation, because it is the absence of truth. It is nothing, because it is the absence of something. It is unreal, because it presupposes the absence of God, the omnipotent and omnipresent. Every mortal must learn that there is neither power nor reality in evil." Page 186.

"Therefore shall evil come upon thee." Is. 47:11.

"Therefore thus saith the Lord of hosts.... I will set my face against you for evil." Jer. 44:11.

"Be not overcome of evil, but overcome evil with good."

Rom. 12:21.

"Deliver us from evil."

Matt. 6:13.

"Another illusive personification, named Satan."

Page 187.

"There was a day when the sons of God came to present themselves before the Lord, and *Satan came also among them.*" Job 1: 6.

"And he laid hold on the dragon, that old serpent, which is the Devil and Satan, and bound him a thousand years." Rev. 20:2.

"What is termed disease does not exist." Page 188.

"And after all this the Lord smote him in his bowels with an incurable disease."

2 Chron. 21:18.

"And Jesus went about all Galilee....healing all manner of sickness and all man-

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ner of disease among the people." Matt. 4:23.

"The belief of sin, which has grown terrible in strength and influence, is an unconscious error in the beginning." Page 188.

"The Hebrew bard, swayed by mortal thoughts, thus swept his lyre with saddening strains on human existence:

'As for man his days are as grass:
As a flower of the field so he flourisheth.'

Page 190.

"The great truth in the Science of being, that the real man was, is, and ever shall be perfect, is incontrovertible; for if man is the image, reflection, of God, he is neither inverted nor subverted, but upright and Godlike."

Page 200.

"If we say that we have *no sin*, we deceive ourselves, and the *truth is not in us.*"

1 Jno. 1:8.

"The prophecy came not in old time by the will of man, but holy men of God *spake as they were moved by the Holy Ghost.*" 2 Pet. 1:21.

"*All Scripture is given by inspiration of God.*"

2 Tim. 3:16.

"God hath made man upright; but they have sought out many inventions."

Ec. 7:29.

"The heart is deceitful above all things, and desperately wicked: who can know it?" Jer. 17:9.

"The crown is fallen from our head: woe unto us, that we have sinned." Lam. 5:16.

"The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are altogether become filthy: there is *none that doeth good, no, not one.*" Ps. 14:2-3.

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"Christian Science says: I am determined not to know anything among you, save Jesus Christ, and him glorified." Page 200.

"If God were understood, instead of being merely believed, this understanding would establish health."

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"For I am determined not to know anything among you, save Jesus Christ, and him crucified." 1 Cor. 2:2.

"Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? Deeper than hell; what canst thou know?" Job 11:7-8.

"O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out." Rom. 11:33.

"Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honor and power everlasting. Amen." 1 Tim. 6:16.

"The belief that God lives in matter is pantheistic. The error, which says that Soul is in body, Mind is in matter, and Good is in evil, must unsay it and cease from such utterances." Page 204.

"Wherefore when he (Christ) cometh into the world, he saith, . . . but a body hast thou prepared me."

Heb. 10:5.

"And the Word was made flesh, and dwelt among us."

Jno. 1:14.

"What? Know ye not that your body is the temple of

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the Holy Ghost, which is in you?" 1 Cor. 6:19.

"Therefore we are always confident, knowing that, whilst we are at home in the body." 2 Cor. 5:6.

"Does God send sickness, giving the mother her child for the brief space of a few years and then taking it away by death?" Page 206.

"Thy sons and thy daughters were . . . in their eldest brother's house: and, behold, there came a great wind from the wilderness . . . and I only am escaped alone to tell thee. Then Job arose . . . and said, . . . *The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.*" Job 1:18-21.

"And the Lord struck the child . . . and it was very sick . . . and it came to pass on the seventh day, that the child died." 2 Sam. 12:15, 18.

"Body is not first and Soul last" Page 207.

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Gen. 2:7.

"There is but one primal cause. Therefore there can be no effect from any other cause, and there can be no reality in aught which does not proceed from this great and only cause. Sin, sick-

"By man came death. . . In Adam all die."

1 Cor. 15:21-22.

"Those things which proceed out of the mouth come forth from the heart . . . for out of the heart proceed evil

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ness, disease and death belong not to the Science of being." Page 207.

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thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies."

Matt. 15:18-19.

"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil." He. 2:14.

"And the Lord said unto Satan, Behold, he is in thine hand; but save his life. So went Satan forth from the presence of the Lord, and smote Job with sore boils from the sole of his foot unto his crown." Job 2:6-7.

"It is not in accordance with the goodness of God's character that he should make man sick, then leave man to heal himself." Page 208.

"Because thou hast . . . eaten of the tree . . . cursed is the ground for thy sake; in sorrow shalt thou eat of it . . . in the sweat of thy face shalt thou eat bread."

Gen. 3:17, 19.

"Bless the Lord, O my soul, and forget not all his benefits:

Who forgiveth all thine iniquities;

Who healeth all thy diseases." Ps. 103:2-3.

"They brought unto him many that were possessed

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with devils: and he cast out the spirits with his word, and healed all that were sick: that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses."

Matt. 8:16-17.

"By *man* came *death*."

1 Cor. 15:21.

"The great mistake of mortals is to suppose that man, God's image and likeness, is both matter and spirit, both good and evil." Page 216.

"And breathed into his nostrils the breath of life; and man *became* a living *soul*."

Gen. 2:7.

"It is sown in corruption; it is raised in incorruption. . . . It is sown a natural body; it is raised a spiritual body." 1 Cor. 15:42, 44.

"I find then a law, that when I would do good, evil is present with me."

Rom. 7:21.

"The belief that either fasting or feasting makes men better morally or physically is one of the fruits of 'the tree of the knowledge of good and evil' concerning which God said, 'Thou shalt not eat of it.'" Page 220.

"At the end of ten days their countenances appeared *fairer and fatter in flesh than all the children which did eat the portion of the king's meat*. Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse." Dan. 1:15-16.

"Anna served God *with fastings*." Lu. 2:37.

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"This kind goeth not out
but by prayer and fasting."

Matt. 17:21.

"He learned that suffering and disease were the self-imposed beliefs of mortals, and not the facts of being; that God never decreed disease." Page 221.

"So the *Lord sent a pestilence* upon Israel from the morning even to the time appointed: and *there died of* the people from Dan even to Beer-sheba seventy thousand men." 2 Sam. 24:15.

"What is this supposed power, which opposes itself to God? Whence cometh it? What is it that binds man with iron shackles to sin, sickness and death? Whatever enslaves man is opposed to the divine government." Pages 224-225.

"Wherefore, as by one man *sin entered into the world, and death by sin;* and so death passed upon all men, for that *all have sinned.*"

Rom. 5:12.

"The soul that sinneth it shall die." Eze. 18:4.

"We should hesitate to say that Jehovah sins or suffers; but if sin and suffering are realities of being; whence did they emanate? God made all that was made." Page 229.

"And the woman said unto the serpent . . . God hath said, Ye shall not eat of it . . . lest ye die. And the serpent said unto the woman, *Ye shall not surely die.*"

Gen. 3:2-4.

"The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be."

Rom. 8:7.

"Who is like unto thee, O Lord . . . glorious in holiness, fearful in praises, doing wonders?" Ex. 15:11.

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The Bible.

"God forbid: yea, let God be true, but every man a liar." Rom. 3:4.

"If God causes man to be sick, sickness must be good, and its opposite, health, must be evil, for all that he makes is good and will stand forever." Page 229.

"Answer not a fool according to his folly, lest thou also be like unto him." Prov. 26:4.

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."

Ro. 5:12.

"If sickness and sin are illusions, the awakening from this mortal dream, or illusion, will bring us into health, holiness and immortality."

Page 230.

"If we say that we have not sinned, *we make him a liar*, and his word is not in us." 1 Jno. 1:10.

"And the *blood* of Jesus Christ his Son *cleanseth* us from all sin." 1 Jno. 1:7.

"Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick. When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby." Jno. 11:3-4.

"According to Holy Writ, the sick are never really healed by drugs, hygiene, or any material method."

Page 230.

"And Isaiah said, Take a lump of figs. And they took and laid it on the boil, and he recovered." 2 Ki. 20:7.

"Is any sick among you? let him call for the elders of

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The Bible.

"To hold yourself superior to sin, because God made you superior to it and governs man, is true wisdom . . . To hold yourself superior to sickness and death is equally wise, and is in accordance with divine Science."

Page 231.

"There is neither place nor opportunity in Science for error of any sort." Page 232.

"For God is Mind."

Page 239.

"There is but one way to heaven, harmony, and Christ in divine Science shows us the way." Page 242.

"If man were dust in his earliest stage of existence, we might admit the hypothesis that he returns eventually to his primitive condition, but man was never more nor less than man." Page 244.

"Man in Science is neither young nor old. He has neither birth nor death."

Page 244.

the church; and let them pray over him, anointing him with oil in the name of the Lord." Jas. 5:14.

"For all have sinned and come short of the glory of God." Rom. 3:23.

"And Joseph died, and all his brethren, and all that generation." Ex. 1:6.

"And so death passed upon all men, for that all have sinned." Rom. 5:12.

"God, I thank thee, that I am not as other men are."

Matt. 18:11.

"God is a Spirit."

Jno. 4:24.

"God is love." 1 Jno. 4:8.

"I am the way, the truth, and the life: no man cometh unto the Father, but by me."

Jno. 14:6.

"In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."

Gen. 3:19.

"Man that is born of a woman is of few days and full of trouble." Job 14:1.

"The days of our years are threescore years and ten; and

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The Bible.

if by reason of strength they be fourscore years, yet is their strength, labor, and sorrow; for it is soon cut off, and we fly away." Ps. 90:10.

"As you read, you see there is no cause able to make you sick or sinful . . . Knowing the falsity of so-called material sense, you can assert your prerogative to overcome the belief in sin, disease, or death." Page 253.

"The theory of three persons in one God (that is, a personal Trinity or Triunity) suggests polytheism; rather than the one ever-present I AM." Page 256.

"Behold, I was *shapen in iniquity*; and in sin did my mother conceive me."

Ps. 51:5.

"If we say that we have not sinned, *we make him a liar*, and his word is not in us." 1 Jno. 1:10.

"There are three that bear record in heaven, the Father, the Word, and the Holy Ghost;*and these three are one.*" 1 Jno. 5:7.

"Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

Matt. 28:19.

"Finite man cannot be the image and likeness of the infinite God." Page 257.

"And God said, let us make man in our image, after our likeness . . . So God created man in his own image, *in the image of God created he him.*" Gen. 1:26-27.

"Man that is *born of a woman.*" Job 14:1.

"*Death* passed upon all men." Rom. 5:12.

"Never born and never dying, it were impossible for man, under the government of God in eternal Science,

Science and Health.

to fall from his high estate... If man was once perfect but has now lost his perfection, then mortals have never beheld in man the reflex image of God." Pages 258-259.

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"Sickness, disease, and death proceed from fear."

Page 260.

"Man is deathless, spiritual. He is above sin or frailty." Page 266.

"It is generally conceded that God is Father, eternal, self-created, infinite. If this is so, the forever Father must have had children prior to Adam. The great I AM made all 'that was made.' Hence man and the spiritual universe co-exist with God." Page 267.

The Bible.

"By the offence of one judgment came upon all men to condemnation."

Rom. 5:18.

"God created man *in his own image*; in the image of God created he him."

Gen. 1:27.

"For the *wages of sin is death.*" Rom. 6:23.

"It is *appointed unto men once to die.*" Heb. 9:27.

"Dust thou art, and unto dust shalt thou return."

Gen. 3:19.

"For he knoweth our frame; he remembereth that we are dust." Ps. 103:14.

"Even from everlasting to everlasting, thou art God."

Ps. 90:2.

"And God said, *Let us make man.*" Gen. 1:26.

"That was not first which is *spiritual*, but that which is *natural.*" 1 Cor. 15:46.

"The Word was God. The same was in the beginning with God." Jno. 1:1-2.

"And now, O Father, glorify thou me with thine own self with the glory which *I had with thee before the world was.*" Jno. 17:5.

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"Christian Science makes men God-like." Page 269.

"The life of Jesus Christ was not miraculous."

Page 270.

"Our Master said, 'But the Comforter...shall teach you all things.' When the Science of Christianity appears it will lead you into all truth."

Page 271.

"The argument of the serpent in the allegory, 'ye shall be as gods,' urges through every avenue the belief that soul is in body."

Page 280.

"Error presupposes man to be both mind and matter... We shall learn that sin and mortality are without actual origin or rightful existence. They are native nothingness,

The Bible.

"Ye shall be as gods"—
Satan— Gen. 3:5.

"That no flesh should glory in his presence."

1 Cor. 1:29.

"The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: Therefore also that holy thing which shall be born of thee shall be called the Son of God."

Lu. 1:35.

"But the Comforter, which is the *Holy Ghost*...shall teach you all things and bring all things to your remembrance, etc." Jno. 14:26.

"And breathed into his nostrils the breath of life; and man became a living soul." Gen. 2:7.

"And the very God of peace sanctify you wholly; and I pray God your spirit and *soul and body* be preserved." 1 Thess. 5:23.

"Fulfilling the desires of the *flesh and of the mind*."

Eph. 2:3.

"Let not *sin* therefore reign in your *mortal body*."

Rom. 6:12.

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out of which error would simulate creation through a man formed from dust."

Page 281.

"Whatever indicates the fall of man or the opposite of God or God's absence, is the Adam-dream."

Page 282.

"What appears to the senses to be death is but a mortal illusion." Page 289.

"No final judgment awaits mortals." Page 291.

"As for spiritual error there is none." Page 291.

The Bible.

"For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that *mortality might be swallowed up of life.*" 2 Cor. 5:4.

"Nay but, O man (or woman), who art thou that repliest against God?"

Rom. 9:20.

"The last enemy to be destroyed *is death.*"

1 Cor. 15:26.

"The sting of death *is sin.*"

1 Cor. 15:56.

"And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the *dead were judged* out of those things which were written in the books, according to their works." Rev. 20:12.

"We shall *all stand before the judgment seat of Christ.*"

Rom. 14:10.

"Brethren, if any of you do err from the truth, and one convert him; let him know that he which converteth the

Science and Health.

"Here prophecy pauses. Divine Science alone can compass the heights and depths of being and reveal the infinite." Page 292.

"It (angel) has behind it no more reality than has the sculptor's thought when he carves his 'Statue of Liberty.'" Page 299.

"Continuing our definition of *man*, let us remember that harmonious and immortal man has existed forever, and is always beyond and above the mortal illusion of any life, substance, and intelligence as existent in matter. This statement is based on fact, not fable." Page 302.

"The Science of being reveals man as perfect, even as the Father is perfect."

Page 302.

The Bible.

sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." Jas. 5:19-20.

"The tongue is a little member, and *boasteth great things.*" Jas. 3:5.

"Canst thou by searching find out God?" Job 11:7.

"And the angel answering said unto him, *I am Gabriel,* that stand in the presence of God; and am *sent to speak unto thee.*" Lu. 1:19.

"And he sent and signified it by his angel." Rev. 1:1.

"Man that is born of a woman is of few days and full of trouble. He cometh forth like a flower, and is cut down; he fleeth also as a shadow, and continueth not."

Job 14:1-2.

"Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for *mine eyes have seen the King, the Lord of hosts.*" Is. 6:5.

"For all have sinned, and

Science and Health.

"The perfect man—governed by God, his perfect Principle—is sinless and eternal." Page 304.

"Because man is the reflection of his Maker, he is not subject to birth, growth, maturity, decay. These mortal dreams are of human origin, not divine." Page 305.

"We are commonly taught that there is a human soul which sins and is spiritually lost,—that soul may be lost, and yet be mortal . . . If there was sin in the soul, the annihilation of Spirit would be inevitable." Page 310.

The Bible.

come short of the glory of God." Ro. 3:23.

"O wretched man that I am! Who shall deliver me from the body of this death?" Rom. 7:24.

"There is none that doeth good, no, not one."

Ps. 14:3.

"Thou carriest them away as with a flood; they are as a sleep in the morning: they are like grass which groweth up." Ps. 90:5.

"Man that is born of a woman." Job 14:1.

"And the child grew and waxed strong." Lu. 1:80.

"And Jesus himself began to be about thirty years of age." Lu. 3:23.

"They are like grass which groweth up. In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth."

Ps. 90:5-6.

"The soul that sinneth, it shall die." Eze. 18:4.

"Into hell . . . where their worm dieth not, and the fire is not quenched."

Mk. 9:43-44.

Science and Health.

"God is Mind: all that Mind, God, is, or hath made, is good, and He made all. Hence evil is not made and is not real." Page 311.

"It is a sense of sin, and not a sinful soul, which is lost." Page 311.

"To this materialistic Thomas . . . To this dull and doubting disciple Jesus remained a fleshly reality, so long as the Master remained an inhabitant of the earth."

Page 317.

"The serpent, evil, under wisdom's bidding, was destroyed through understanding divine Science, and this proof was a staff upon which to lean. The illusion of Moses lost its power to alarm him, when he discovered that what he apparently saw was really but a phase of mortal belief." Page 321.

The Bible.

"When I would do good, evil is present with me."

Rom. 7:21.

"What shall it profit a man if he shall gain the whole world, and lose his own soul?" Mk. 8:36.

"Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have."

Lu. 24:39.

"Wherefore when he cometh into the world, he saith, *A body hast thou prepared me.*" Heb. 10:5.

"Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God." 1 Jno. 4:3.

"And Moses and Aaron went in unto Pharaoh, and they did so as the Lord had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent."

Ex. 7:10.

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"It was scientifically demonstrated that leprosy was a creation of mortal mind and not a condition of matter, when Moses first put his hand into his bosom and drew it forth white as snow with the dread disease, and presently restored his hand to its natural condition by the same simple process." Page 321.

"Reason is the most active human faculty. Let that inform the sentiments and awaken the man's dormant sense of moral obligation, and by degrees he will learn the nothingness of the pleasures of human sense and the grandeur and bliss of a spiritual sense, which silences the material or corporeal. Then he not only will be saved, but *is* saved."

Pages 327-8.

"All is Life, and there *is no death.*" Page 331.

"Hence all is Spirit and spiritual." Page 331.

"Divine Science or the Holy Comforter." Page 331.

The Bible.

"And the Lord said furthermore unto him, Put now thy hand into thy bosom: and when he took it out, behold, his hand was leprous as snow. And he said, Put thy hand into thy bosom again. And he put his hand into his bosom again; and plucked it out of his bosom again; and, behold, it was turned again as his other flesh." Ex. 4:6-7.

"Ye must be born again."

Jno. 3:7.

"By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast."

Eph. 2:8-9.

"It is appointed unto men once to die." Heb. 9:27.

*"The last enemy that shall be destroyed *is death.*"*

1 Cor. 15:26.

"It is sown a natural body."

1 Cor. 15:44.

"But the Comforter, which is the Holy Ghost, whom the

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The Bible.

Father will send in my name,
he shall teach you all things."

Jno. 14:26.

"He (Christ Jesus) expressed the highest type of divinity, which a fleshly form could express in that age. Into the real and ideal man the fleshly element cannot enter." Page 332.

"Not that the human Jesus was or is eternal . . . Not that the Father is greater than the Spirit, which is God, but greater, infinitely greater, than the fleshly Jesus, whose earthly career was brief."

Pages 333-4.

"According to divine Science, man is in a degree as perfect as the Mind (God) that forms him." Page 337.

"To get rid of sin thro' Science, is to divest sin of any supposed mind or reality." Page 339.

"And the Word was made flesh and dwelt among us."

Jno. 1:14.

"God was manifest in the flesh." I Tim. 3:16.

"But unto the Son he saith,
Thy throne, *O God,* is forever and ever." Heb. 1:8.

"I and my Father are one."

Jno. 10:30.

"Baptizing them in the name of the *Father*, and of the *Son*, and of the *Holy Ghost*." Matt. 28:19.

"I have heard of thee with the hearing of the ear: but now mine eye seeth thee. Wherefore *I abhor myself*, and repent in dust and ashes." Job. 42:5-6.

"The *blood* of Jesus Christ his Son cleanseth us from all sin." 1 Jno. 1:7.

"Without shedding of *blood* is no remission." Heb. 9:22.

"All have sinned."

Rom. 3:23.

Science and Health.

"They might appeal to Jehovah, but their prayer brought down no proof that it was heard, because they did not sufficiently understand God to be able to demonstrate his power to heal."

Pages 351-2.

"Sin should become unreal to everyone. It is in itself inconsistent, a divided kingdom. Its supposed realism has no divine authority."

Page 354.

"The author has...struggled long and perhaps in vain, to lift a student out of a chronic sin." Page 373.

"Nothing that lives ever dies, and *vice versa*."

Page 374.

"The pallid invalid, whom you declare to be wasting away with consumption of the blood, should be told that blood never gave life and can never take it away,—that life is spirit." Page 376.

The Bible.

"He shall *call upon me*, and I will *answer him*: I will be with him in trouble; I will deliver him, and honor him." Ps. 91:15.

"Then when lust hath conceived, *it bringeth forth sin*: and sin, when it is finished, bringeth forth *death*."

Jas. 1:15.

"Who *can* forgive sins, but God alone?" Lu. 5:21.

"*This kind goeth not out but by prayer and fasting.*"

Matt. 17:21.

"For as in Adam *all die*, even so in Christ shall *all be made alive*."

1 Cor. 15:22.

"I am he that *liveth*, and *was dead*." Rev. 1:18.

"Only be sure that thou eat not the blood: for *the blood is the life*; and thou mayest not eat the life *with the flesh*." Deut. 12:23.

Science and Health.

"Sickness and sin fall by their own weight."

Page 380.

"Suffer no claim of sin or of sickness to grow upon the thought. Dismiss it with an abiding conviction that it is illegitimate, because you know that God is no more the author of sickness than He is of sin. You have no law of His to support the necessity either of sin or sickness, but you have divine authority for denying that necessity and healing the sick." Page 390.

"It is error to suffer for aught but your own sins. Christ, or Truth, will destroy all other supposed suffering, and real suffering for your own sins will cease in proportion as the sin ceases."

Page 391.

"Man is never sick, for Mind is not sick and matter cannot be . . . It is mental quackery to make disease a reality." Pages 393, 395.

The Bible.

"The wages of sin is death." Rom. 6:23.

"The *Lord* shall make the pestilence cleave unto thee, until he have consumed thee from off the land . . . The *Lord* shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning . . . and they shall pursue thee until thou perish."

Deut. 28:21-22.

"So the *Lord* sent a pestilence upon Israel: and there fell of Israel seventy thousand men." 1 Chon. 21:14.

"Who his own self bare our sins in his own body on the tree." 1 Pet. 2:24.

"Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness."

"The whole head is sick, and the whole heart faint."

Is. 1:5.

"They brought unto him all sick people." Matt. 4:24.

"A certain man was sick, named Lazarus." Jno. 11:1.

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"Remember that man's perfection is real and unimpeachable." Page 414.

"There is no disease."

Page 421.

"If man did not exist before the material organization began, he could not exist after the body is disintegrated. If we live after death and are immortal, we must have lived before birth, for if life ever had any beginning, it must also have an ending." Page 429.

"The term *souls* or *spirits* is as improper as the term *gods*. Soul or Spirit signifies Deity and nothing else. There is no finite soul nor spirit." Page 466.

"If Soul sinned, it would be mortal, for sin is mortality's self . . . Because Soul is immortal, Soul cannot sin." Page 468.

"*Devil* or evil is not Mind, is not Truth, but error, without intelligence or reality."

Page 469.

The Bible.

"There is none that doeth good, no, not one."

Ps. 14:3.

"Jesus went about all Galilee . . . healing all manner of sickness and all manner of disease." Mat. 4:23.

"Breathed into his nostrils the breath of life; and man became a living soul."

Gen. 2:7.

"I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better."

Phil. 1:23.

"They watch for your souls, as they that must give account." Heb. 13:17.

"To the spirits of just men made perfect." Heb. 12:23.

"Behold, all souls are mine; as the soul of the father so also the soul of the son is mine: the soul that sinneth it shall die."

Eze. 18:4.

"Forty days tempted of the devil." Lu. 4:2.

"Everlasting fire, prepared for the devil and his angels." Matt. 25:41.

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"We lose the high significance of omnipotence, when after admitting that God, or good, is omnipresent and has all-power, we still believe there is another power, named *evil*." Page 469.

The Bible.

"An evil man out of the evil treasure of his heart bringeth forth that which is *evil*." Lu. 6:45.

"Lead us not into temptation, but *deliver us from the evil one*" (Rev. Vers.).

Matt. 6:13.

"Let your speech be, yea, yea; nay, nay: and whatsoever is more than these is of *the evil one*" (Rev. Vers.).

Matt. 5:37.

"The standard of perfection was originally God and man. Has God taken down his own standard, and has man fallen?" Page 470.

"Be ye therefore perfect, even as your Father which is in heaven *is perfect*."

Matt. 5:48.

"The crown is fallen from our head: woe unto us, that we have sinned."

Lam. 5:16.

"Christ came to destroy the belief of sin." Page 473.

"For *this purpose* the Son of God was manifested, that he might *destroy the works of the devil*." 1 Jno. 3:8.

"Man is not matter; he is not made up of brain, blood, bones, and other material elements. The Scriptures inform us that man is made in the image and likeness of God. Matter is not that likeness." Page 475.

"And God said, Let us make man in our image, after our likeness." Gen. 1:26.

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Gen. 2:7.

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"Man is the reflection of God, or Mind, and therefore is eternal." Page 475.

The Bible.

"As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, *and it is gone*; and the place thereof shall know it no more." Ps. 103:15-16.

"Nor can God, by whom man is evolved, engender the capacity or freedom to sin."

Page 475.

"Behold, I set before you this day a blessing and a curse; a blessing, if ye obey . . . and a curse, *if ye will not obey.*"

Deut. 11:26-28.

"Mortals are the counterfeits of immortals. They are the children of the wicked one, or the one evil, which declares that man begins in dust or as a material embryo." Page 476.

"And the Lord God formed man of the *dust of the ground.*" Gen. 2:7.

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction."

2 Tim. 3:16.

"The field is the world; the good seed are the children of the Kingdom; but the *tares are the children of the wicked one.* The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels." Matt. 13:38-39.

"Mortals are not fallen children of God. They never had a perfect state of being, which may subsequently be regained." Page 476.

"Lo, this only have I found, that *God hath made man upright;* but they have sought out many inventions."

Ec. 7:29.

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"Man is co-existent with God." Page 478.

"Spirit is all-knowing; this precludes the need of believing. Matter cannot believe, and Mind understands."

Page 487.

"If Jesus awakened Lazarus from the dream, illusion, of death, this proved that the Christ could improve on a false sense." Page 493.

"The name Elohim is in the plural, but this plurality of Spirit does not imply more than one God, nor does it imply three persons in one." Page 515.

"The second chapter of Genesis contains a statement of this material view of God and the universe, a statement which is the exact opposite of scientific truth as before recorded . . . It is the false history in contradis-

The Bible.

"In the beginning *God.*" Gen. 1:1.

"And God said, Let us make man." Gen. 1:26.

"And the *Lord God* formed man." Gen. 2:7.

"Believe on the Lord Jesus Christ, and thou shalt be saved." Acts. 16:31.

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mk. 16:16.

"Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. . . . Then said Jesus unto them plainly, *Lazarus is dead.*" Jno. 11:11-14.

"For there are *three* that bear record in heaven, the Father, the Word, and the Holy Ghost: and *these three are one.*" 1 Jno. 5:7.

"And it came to pass, that when Jehudi had read three or four leaves, *he cut it with the penknife, and cast it into the fire* . . . Then took Jeremiah another roll, and gave it to Baruch the scribe . . . who wrote therein . . .

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tinction to the true." Pages 321-322.

The Bible.

all the words of the book which Jehoiakim king of Judah had burned in the fire: and there were added besides unto them many like words."

Jer. 36:23, 32.

"And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Rev. 22:19.

"Everything good or worthy, God made. Whatever is valueless or baneful, he did not make,—hence, its unreality." Page 525.

"Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee." Gen. 3:17-18.

"The first mention of evil is in the legendary Scripture text in the second chapter of Genesis . . . This second biblical account is a picture of error throughout."

Page 526.

"For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression."

1 Tim. 2:13-14.

"In which (Paul's Epistles) are some things hard to be understood, which they that are *unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction.*" 2 Pet. 3:16.

"That Adam gave the name and nature of animals, is

"And out of the ground the Lord God formed every

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solely mythological and material." Page 528.

The Bible.

beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof."

Gen. 2:19.

"This myth represents error as always asserting its superiority over truth, giving the lie to divine Science."

Page 530.

"All Scripture is given by inspiration of God."

2 Tim. 3:16.

"Had he (Adam) lost man's rich inheritance and God's behest, dominion over all the earth? No! This had never been bestowed on Adam." Page 533.

"And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over every living thing that moveth upon the earth."

Gen. 1:28.

"Therefore man, in this allegory, is neither a lesser god nor the image and likeness of the one God." Page 544.

"So God created man in his own image, in the image of God created he him; male and female created he them."

Gen. 1:27.

"The mortality of man is a myth, for man is immortal." Page 546.

"And this mortal must put on immortality."

1 Cor. 15:53.

"All must be Mind, or else

"In the beginning God cre-

Science and Health.

all must be matter. Neither can produce the other."

Page 551.

"Error declares that the material seed must decay in order to propagate its species, and the resulting germ is doomed to the same routine."

Page 551.

"Mind controls the birth-throes in the lower realms of nature, where parturition is without sorrow. Vegetables, minerals, and many animals suffer no pain in multiplying; but human propagation has its suffering because it is a false belief." Page 557.

"(Divine Love) is my shepherd; I shall not want.

(Love) maketh me to lie down in green pastures; (Love) leadeth me beside the still waters.

(Love) restoreth my soul (spiritual sense): (Love) leadeth me in the paths of righteousness for His name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear

The Bible.

ated the heaven and the earth." Gen. 1:1.

Jno. 12:24.

"Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit."

Gen. 3:16.

"Unto the woman he said, I will greatly multiply thy sorrow and thy conception; *in sorrow thou shalt bring forth children;* and thy desire shall be to thy husband, and he shall rule over thee."

Gen. 3:16.

"The Lord is my shepherd; I shall not want.

He maketh me to lie down in green pastures; he leadeth me beside the still waters.

He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear

Science and Health.

no evil: for (Love) is with me; (Love's) rod and (Love's) staff they comfort me.

(Love) prepareth a table before me in the presence of mine enemies: (Love) anointeth my head with oil; my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house (the consciousness) of (Love) forever."

Page 578.

The Bible.

no evil: for *thou* art with me; *thy* rod and *thy* staff they comfort me.

Thou preparest a table before me in the presence of mine enemies: *thou* anointest my head with oil; my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of *the Lord* forever." Psalm 23.

The Spirit of God has spoken, and with no uncertain sound, through his Word, and for this part of the subject I am now more than ready to rest the case, closing with the solemn words of our Lord:

"For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus."

FRUITAGE.

The famous saying of our Lord, "By their fruits ye shall know them," has been worked to a wearisome finish by Mrs. Eddy and her followers. Under its supposedly friendly shelter she has brought together in Science and Health more than a hundred pages of most marvelous and, if authentic, miraculous cures, the vast majority of which, on their very face, are manifestly apocryphal, and has labeled it "Fruitage," a name used in such connection, being a cross between a product of an almanac and the Bible. The word is a perfectly good one, and is appropriated herewith, feloniously, if need be, to stand on guard at the head of the last chapter of this little book.

Under this suggestive caption Mrs. Eddy has been most partial in her work. A great many things that ought to have gone into that closing chapter of her book have been left out. Let *this* chapter, therefore, serve as a postscript to *that* of hers, atoning in some measure for its partiality and incompleteness. Granting that all the cures reported in this wonderful chapter of hers on Fruitage have been properly authenticated, although no proof is offered to support the claims of any one of them, no names are given as references, no means whatsoever provided by which these wonderful things may be verified, but waiving all this and granting them all to be genuine, still there are many other things that must be reckoned with, as a part of the fruitage of this religion which burns strange fires upon Jehovah's altars. It is the purpose of this chapter to call attention to some of these things.

The claims of Christian Science are unreasonable and contradictory. In one breath the existence of matter is denied, and in the next matter is charged with being the cause of all error. In the unfolding of its beautiful "harmony" the existence of error is denied, and then, forthwith, truth is error's unfailing antidote. There is no sin, nor sickness, nor death, yet, notwithstanding this optimistic assertion, Science and Health and Christian Science teachers and healers, with persistent prescriptions, tell us how to escape the one, and urge upon us their infallible, no cure no pay, remedies for the other. "Like priest, like people." Mrs. Eddy claimed that the title, "Mother," was thrust upon her by her friends and loyal supporters, against her will and expressed wishes. But let us see. Figures and history are cold blooded and relentless propositions. In May, 1890, The National Christian Science Association was in session in New York City. The secretary was "instructed to send to our Mother greetings and words of affection from her assembled children." Her answer was returned the next day and was as follows:

"All hail! He hath filled the hungry with good things and the sick hath He not sent empty away.—Mother Mary."

Any one having access to a copy of her by-laws, if the trouble is taken to examine them, will find the following to be true, the original of which was written with Mrs. Eddy's own hand. She, by the divine right of her position, reserved the title for herself alone, protecting it with an ecclesiastical patent that none dared infringe, the penalty being nothing less than

excommunication from the Mother Church. Article 22, Section 1:

"The Title of Mother. In the year 1895 loyal Christian Scientists had given to the author of their text book, the Founder of Christian Science, the individual, endearing term of Mother. Therefore, if a student of Christian Science shall apply this title, either to herself or others, except as the term for kinship according to the flesh, it shall be regarded by the Church as an indication of disrespect for their Pastor Emeritus, and unfitness to be a member of the Mother Church."

The claims of Christian Science are as absurdly ridiculous and illogical as they are unreasonable and contradictory. We go to the fountain head again, Science and Health, for the illustrations which prove the proposition. On page 26 of the edition of 1910 we are amazed as we read, "He (Christ) proved by his deeds that Christian Science destroys sickness, sin and death." In other words, the allied armies crushed the French at Waterloo, therefore Frederick the Great was the greatest soldier that ever lived! Does the reader see the connection? No? Well, neither does the author, nor can anybody else.

On the 27th page, our Lord is quoted in his famous passage, "Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor *the gospel is preached.*" To apply these words to Christian Science is most prodigiously absurd, for it breaks down in every particular mentioned here. As a result of its work *it remains to be proved* that, in any of these essential particulars

mentioned, this falsely so-called "science" makes good. As a matter of honest fact, the blind *do not* see, the lame *do not* walk, the lepers *are not* cleansed, the deaf *do not* hear, the dead *are not* raised, and who in the world has ever heard of the gospel being preached to the poor, or to the rich, or to anybody else for that matter, by Christian Science? It is a notorious fact, and one not disputed, that it *does not preach at all!* And the things taught are certainly not the gospel. The following announcement of services in the Christian Science Church here in Galveston for last Sunday, November 28, 1915, appeared in the city papers: "Services, 11 A. M.; subject, 'Ancient and Modern Necromancy, Alias Mesmerism and Hypnotism, Denounced.'" And this is the sort of *gospel* they offer to the world and to us. Of all such sort the Apostle Paul says, "There be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." The chapter preceding this one makes it quite plain that this strange thing is not the gospel Paul preached, therefore the curse sticks.

Again, on page 153 we find the following highly edifying and scientific phrases:

"You say a boil is painful; but that is impossible, for matter without mind is not painful. The boil simply manifests, through inflammation and swelling, a belief in pain, and this belief is called a boil."

This is a most remarkable piece of feminine "inspiration." It is impossible to refrain from wondering if the author of these words ever had a boil! If she

did, and yet affirms that it did not hurt, then one of two things must be true: either she tells the truth, and in her experiences with a boil, it is in this, *i. e.*, her, exceptional case, *matter without mind*, or, if we elect to choose the other horn of the dilemma, then, to use the very appropriate expression of an old colored friend of mine, speaking of a man that had been drinking too much, "Why, he *talks at random*." Mrs. Eddy here, as well as in scores and hundreds of other places in Science and Health, speaks or writes *at random*, and handles the truth with frightful and criminal carelessness.

But following her, as she takes up her parable again, we read on:

"We weep because others weep, we yawn because they yawn, and *we have smallpox because others have it*; but mortal mind, not matter, contains and carries the infection."

Of course we do! Precisely so! We have it *because others have it!* In other words, it's "catchin'." And for that very reason, you can introduce a smallpox patient suddenly into the midst of a Christian Science gathering, and break up the meeting as quickly and with as little ceremony, as the cry of—Police! will scatter a crap-shooting gang of terrified and desperate darkies! The explanation is quite simple enough, Christian Scientists, *mind or no mind*, just like other people, want to escape the contagion, and so they run from it, as Elijah did from the wrath of Jezebel. "Mortal mind." *Immortal* nonsense! For the little child, unconscious of its own identity, knowing naught of the multitudinous diseases afflicting the

human kind, and fearing none, is subject to the same contagions that overtake and prostrate the knowing ones.

We are quickly introduced to another folly:

"A man was made to believe that he occupied a bed where a cholera patient had died. Immediately the symptoms of this disease appeared, and the man died."

The cock-sure conclusion here is a *non sequitur*, for there is no proof, no, not even an attempt to show that the man had not come in contact with the disease somewhere else, or in some other way. How can Christian Science prove that the virus was not already in the system and ready to assert its foul and deadly presence? Especially is this the case, if the disease was prevalent at the time, and there is nothing to show from the citation of the case that it was not so prevalent.

Another illustration that fails is found on page 379:

"A felon, on whom certain English students experimented, fancied himself bleeding to death, and died because of that belief, when only a stream of warm water was trickling over his arm."

The probable correctness of this report is admitted, but granting its accuracy, it *proves too much*. If the artery really had been severed, and they had made him believe that the warm blood trickling over his arm was *warm water*, he would have died just the same and quickly enough, in spite of his "false belief" that all was well. In which case the result would have been exactly contrary to what Christian Science says it should be. In the first case the man was literally

scared to death, while in the second, he *bled to death!* Therefore the illustration proves too much for the Christian Scientist, but just enough for the saner theory of common sense.

The argument of Christian Science here rests upon the law of suggestion. But if concentration of thought accounts for disease, which is unreal, even producing it, how about the prevention of disease by material methods, sanitation and such like? It has been proved beyond the fear of reasonable contradiction that when patients suffering with yellow fever are carefully screened, so that the mosquito no longer may reach them and become infected, that this dread disease quickly dies out, and that, too, when the victims and community alike expect a continuance of the epidemic, in which case the results are directly opposed to this so-called thought concentration.

Let me further illustrate the absurdity of this argument. During the month of August, 1915, a terrific hurricane from the West Indies swept the coast of Texas. Many hundreds of splendid oak trees on Galveston island and in the city of Galveston were killed by the action of the salt water, soaking, as it did, down into the ground and about their roots. If it had been sugar instead of salt would it have affected them so? If not, why not? Was it the concentration of thought, bearing down upon the *arboreal mentality* of these trees with such force as to *compel them to believe that salt would kill them?* If this concentration of thought had told them that salt was a fertilizer and not a poison, forsooth, they would have lived and not died! Some of them did live, so it must be presumed that *they were Christian Science trees!* This is the

argument of Christian Science. What monumental nonsense it all is!

Again, we read:

"If drugs are part of God's creation, which (according to the narrative in Genesis) He pronounced *good*, then drugs cannot be poisonous."

The drugs referred to come to us from the earth or from the trees and herbs that grow up out of the earth, but the Bible says, "In the beginning *God created* the heaven and *the earth*," therefore they come under God's pronouncement of *good*, therefore, according to this wonderful philosopher and logician, *none of them is poisonous!* If the Christian Scientist means what he says, and believes it, in other words, is not talking *at random*, I challenge him to come and sit down with *good old Socrates* and share with him his perfectly harmless cup of hemlock! But there are no takers. It is all *theory* after all, nothing but moonshine! There is not a Christian Scientist on the globe to-day, nor ever has been, Mrs. Eddy included, and never will be, who will dare to accept the challenge, unless either mentally unbalanced, or on the other hand bent irrevocably on self-destruction. Isn't it funny?

Now let us turn to page 338 and quote one of the richest passages in the whole book, a typical illustration of Mrs. Eddy's wonderful knowledge of letters and her brilliant powers of discrimination in tracing the evolution of words. Surely she should have occupied the chair of English, *Old English*, at Oxford or Cambridge! Here is what our Oracle has written:

"The word *Adam* is from the Hebrew *adamah*, signifying the *red color of the ground, dust, nothingness*. Divide the name Adam into two syllables, and it reads, *A dam* or obstruction. This suggests the thought of something fluid, of mortal mind in solution. It further suggests the thought of that "darkness * * * upon the face of the deep," when matter or dust was deemed the agent of Deity in creating man—when matter, as that which is accursed, stood opposed to Spirit. Here *a dam* is not a mere play upon words; it stands for obstruction, error, even the supposed separation of man from God, and the obstacle which the serpent, sin, would impose between man and his creator."

All of which takes me back to the good old days of my boyhood. I see again an old negro leaning on his scythe out in the middle of the oat field, and once more I hear him discoursing very learnedly and most enthusiastically upon the relative virtues and vices of the two dominant political parties of the day. With the air of one who was speaking *ex cathedra*, the very last possible word on the subject, he said, "Take the word 'Democrat, Dim-o-crat, why, the very word tells us of something that is *dim, covered up, concealed*, while the word *Re-pub-li-can* tells us of that which is open and above board, *published* to all the world." And that seemed to settle it, *and it did*, that is, just exactly as intelligently and satisfactorily as Mrs. Eddy's derivation of the word Adam in the Christian Science bible, has ever settled, or ever can settle, *anything*. It is amazing that such miserable nonsense can ever appeal to any sane mind, but it seems that it does. And more's the pity.

Mention has already been made of the pioneer Christian Scientist of Texas. Exhibit number four, in the almanac department of Science and Health, reciting a most marvelous and miraculous cure of a fibroid tumor, is signed by S. L., Ft. Worth, Texas. This is the lady who discoursed to the author for forty minutes over the telephone upon the virtues and beauties of Christian Science. In the course of her telephonic address, for it could scarcely be called a conversation, she recounted her own experience, virtually as it appears to-day in Science and Health. She stated that this wonderful tumor, which weighed fifty pounds, "just disappeared in a few days' time." I could not refrain from asking her the guileless question, "*How do you know* it weighed fifty pounds?" The question has not been answered yet, and to certain other quite innocent questions she said, "I'd rather not answer that!" She closes her testimony with these words, "I must add that the reading of Science and Health, and that alone, healed me, and it was the second copy I ever saw."

One more case before passing on to another phase of the subject. I knew the young lady in question. She was a member of the Methodist Church and a very sensible girl. She was visiting in one of the larger cities of western Texas at the time of the occurrence of the following incident. A young man, with whom she had an engagement, called in the late afternoon to take her out for a drive. After the usual formalities of friendly greeting were over, he asked her the not unusual question as to her health and how she was feeling. She said, "I have had a wretched headache all day, and still have it, and feel far from

well." Immediately he launched out into the cut and dried, as well as absurd, Christian Science dissertation upon the unreality of sickness and suffering in general, and of headaches in particular, with all the patent marks on it, and told her that, if she would only put her *mind* on it, with an understanding of all this, she would soon realize that there was no such thing as a headache, and in a few minutes the seeming pain would all be gone, with the false sense thereof. She had sense and grace enough to endure it all quietly and with patience, and then with a masterly argument, answered the fool according to his folly. Secretly and silently she withdrew a hatpin from its position of service, calling it to even a higher service, and while the young man was looking away in another direction, drove it with terrific and *painful* suddenness into the fleshy part of his leg! He sprang up and almost out of the buggy. His *feelings* were *hurt* dreadfully! He clapped his hand upon the *place* of his *wounded and suffering feelings* and, his voice quivering with surprise and confessed pain, exclaimed, "What made you stick that pin into me?" Very calmly and soothingly she answered, "I didn't stick a pin into you. If you will only pause for a moment and think, 'put your mind on it,' you will soon realize that there is no such thing as a pin or a pain!" The thoughtful reader will quickly and correctly determine which one of the two had the better of the argument.

The denial of sin, sickness and death, is repeated in a thousand different forms, more or less, and it may safely be said, consumes practically half the space of the entire book, until the reader is fairly worn out with the senseless and nauseating repetition. It oc-

curs on almost every page, and that, too, regardless of the subject under discussion, and several times on some pages. The thought does not advance, the argument is not strengthened, the purpose of the writer is not illumined. It is ever only a dull and heavy repetition, the style and manner of one whose thought is feeble, whose argument has failed. To claim inspiration for her is a reflection on both God and man.

The teachings of Christian Science are demoralizing in their effects, and the word is used advisedly. Its repudiation of the plain teachings of Scripture paves the way for this, and the demoralization is utter and lamentable. The devotees of this new religion claim to study and love the Bible more than ever before. They are mistaken, for they accept no part of the Bible, except that approved by Science and Health, and the exception is sweeping enough and serious enough to destroy the testimony of the whole. Science and Health *is* their Bible! In the year 1866 Mrs. Eddy, then Mrs. Glover, was living in Lynn, Mass., and was always writing. She said she was writing a Bible and had about finished her book of Genesis. Several years later she pointed to a roll of papers lying on her desk, and said, "This is my Bible," and then added, "I have already completed the Book of Genesis." When the authority of the Bible is broken down, no surprise should be felt at anything that follows.

We should not be surprised, therefore, when we are told that the teachings of Christian Science are not conducive to veracity. When the little child falls and cuts his lip upon the sharp edge of the curbstone, he is told to stop crying, for it doesn't hurt, and he knows.

it, that it is only a "false sense" of stone, blood-stain and pain. The child is told a lie, and is taught and trained up to believe a lie. It is the very thing that Isaiah so vigorously condemned thousands of years ago: "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! Woe unto them that are wise in their own eyes, and prudent in their own sight." The same child is in like manner taught that *there is no sin*. The children will rise up in judgment against these false teachers one day, although they be their own parents. Woe, woe, woe, to such apostate teachers, and it is God's curse, not man's, which is upon them!

About fifteen years ago, in one of the cities of Texas, a young woman, who had given up the Baptist Church for Christian Science, the better for about the worst possible, met me in the early morning at the front door of her father's home, and invited me to come in. At once I knew, from the expression on her face, that something was wrong, so I asked about the trouble. "Oh," she said, "I have had a wretched tooth-ache all night, and feel thoroughly miserable." The opportunity was too much for mere and "mortal man," so I sat down and laughed at the poor woman, poking fun at her for fully half an hour, until she finally said, "If the sore tooth is in the mouth of some other person, it may be imaginary, but if it is in your own mouth, *it is the toothache!*" All of which goes to show that it makes a great deal of difference whose foot is being pinched by the tight shoe. I met her again two or three years ago and rode for several hours beside her on the train. In the course of an

extended conversation on various subjects, I asked her if she were still a Christian Scientist. She brightened up immediately, and said, "O, yes, indeed I am; I've been to the Mother Church in Boston and am a healer myself now." I then asked her if she remembered the morning I laughed at her so long for having had the toothache all the night before. She looked me squarely in the face, and replied, "You must be mistaken, I never had the toothache in my life." I stared straight into her eyes *and never said a word!* There are some things we *do not forget*. Before we parted she said, "Within less than three years you will be a Christian Scientist yourself." If, perchance, this little book should fall into her hands, let it bear to her my message, in answer to her confident, but unfulfilled prediction.

Christian Science does not build on its own foundation, but is a perpetual poacher on the preserves of others. It is as ignorant of practical ethics as Mrs. Eddy was of syntax and grammar. Christian Science is not honest! It is a pilfering parasite. Who ever heard of its going out and doing Home mission work, or Foreign? Its increase in membership comes almost entirely from the disgruntled or uninterested, spiritually idle, and therefore drifting, members of orthodox churches. With few exceptions they are the flotsam and jetsam of the churches. Up to the present writing I have never known one single genuinely and spiritually interested member, woman or man, actively and intelligently engaged in Christian work in any orthodox church, translated from that kind of activity into the nebulous mysticism of Christian Science. Some time last year an editorial appeared in THE

PRESBYTERIAN on the subject of "Unitarian Presumption," which is so perfectly applicable to Christian Science, that a part of it is reproduced here:

"Some of the Unitarians have concluded that the Christian forces which have been for years, and still are, laboring in heathen lands are incapable of seriously influencing the intelligence of the heathen. And now, after long years of either direct opposition to foreign missions, or else a condition of apathy toward them, they have decided that the heathen need the superior power and values of Unitarianism. There is really nothing new in this in the history of Unitarianism. It never works on raw material. It cannot. It is a parasite, and can only live on living beings. It draws its life from the lives of others. In this country, it has fed on orthodoxy, and can prosper only in proportion as it finds a refined orthodoxy to feed on. It never works in the slums, rarely among the poor, seldom in the country. But after orthodoxy has done its faithful work upon the downcast, and the sin-smitten, and has succeeded in leading them up into higher life and higher ground, then Unitarianism begins to feed upon them, draw their life-blood, and the parasite and the exhausted body die together."

In juggling with the great and vital truths of Scripture, and "handling the Word of God deceitfully," Christian Science has no equal, presenting the enticing offer of a sound body, but at the heavy cost of the loss of the soul. "What shall it profit a man?" Of all such apostate prophets and false teachers the Apostle Peter said long ago:

"But there were false prophets also among the peo-

ple, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. * * * These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved forever. For when they speak great swelling words of vanity, they allure * * * those that were clean escaped from them who live in error. While they *promise them liberty, they themselves are the servants of corruption.*"

And many other like words are there in the New Testament, condemning in severest terms these false and soul-destroying teachers.

Now, to bring out fairly and forcibly before the mind of the reader, the fatal, even the satanic effects of this dreadful system, I wish to introduce here a letter, received about two years ago from Doctor Harman H. McQuilkin, Pastor of the First Presbyterian Church of San Jose, California, and then to follow this letter with a newspaper article written and vouched for by Dr. McQuilkin. First, then, the letter:

FIRST PRESBYTERIAN CHURCH,
San Jose, California,
Harman H. McQuilkin, Pastor.

January 13, 1914.

Rev. Robert M. Hall,
Galveston, Texas.

My Dear Brother:

In reply to your letter of Dec. 4th, let me state that

the article to which you refer, viz., "Faithful Unto Death," taken from the HERALD and PRESBYTER under date of Oct. 23rd, 1912, was written by me; that its statements are true and accurate; that the woman's name was Mrs. (Her name given in the letter); and that the statements quoted from her were made in presence of my wife and myself in her own home.

You are at liberty to use the contents of this article in any way you see fit.

Very sincerely yours,

H. H. MCQUILKIN.

Our next exhibit is Dr. McQuilkin's article, as it appeared in the HERALD and PRESBYTER, the bearer of a tremendous message:

FAITHFUL UNTO DEATH.

By Rev. Harman H. McQuilkin.

"Wh-r-r-r-r! Wh-r-r-r-r! went the door bell. Then my wife and I stood on the little vine-covered porch waiting for someone to answer. It was only an instant, and then a bright-faced woman of some forty summers opened the door and met us with a cheery, 'O, I am so glad to see you! Come right in.'

To look at her one would not have suspected that her family doctor had told her, with a grave shake of his head, a few weeks before, that she had only one chance in a hundred for her life, and that that one slender chance was by the way of the operating table. But she knew it; and so did we. The next day she was to go to San Francisco to the great Lane Hospital,

and two days later she was to go onto the operating table and try for that one chance in a hundred.

She had been a Christian Scientist—an enthusiastic, devout, thorough-going one. She had delved down to the very bottom of its bewitching philosophy and had practiced its healing power herself. The leader of the cult had looked upon her with high expectations. They declared she would some day be one of the leading lights of Christian Science. Her keen intellect and wonderful strength of character qualified her for such a place.

But one day she had got a rude jar in her devotion to the new religion. She had gone into the Christian Science Church, down by beautiful St. James Park, and, just as she crossed the outer threshold, she heard a man saying, in a disgusted tone of voice and with an impatient stamp of his foot on the floor, 'God! God! There's no God in it. It's nothing but mind, and you know it. The notions a lot of these people have when they come to us disgust me.' And then he added, with an evident note of relief, 'Oh, well; let them alone. It brings a lot of them to us that would never come if they knew what we really believe.' He was the biggest healer in all the region.

Amazed and filled with hot indignation, she turned back from the door and rushed uptown to her healer, a Mrs. M——, into whose office she came in breathless haste, and to whom she told what had just transpired, adding the bewildered and despairing comment, 'And I thought it was all God!' Her healer leaned back complacently in her chair, and said: 'Did you hear that?' 'Yes, I did,' was the quick reply. 'I am very sorry, my dear, that you have advanced so

'rapidly,' was the quiet rejoinder. It was like pouring carbolic acid on quivering flesh, for the woman had left the Methodist Church and gone into Christian Science because she felt that it offered some closer approach to the real heart of Christianity.

Although her soul was wrenched and filled with a horror of great darkness by the revelation that had broken over her mind, still she had not come to the place where she was willing to break with the system. But her confidence in the sincerity of the leaders had been shaken too violently ever to be restored.

And then she had shortly afterwards been talking to another healer in the place, who inquired of her where she sent her two children to Sabbath school. And when she had informed her that she sent them to the little Methodist Sabbath school, because it was handy to her home, the healer became choleric, and flung out at her the remark, 'I'd rather have my children in hell than in that Sabbath school!' It was another revelation of the true inwardness of Christian Science.

The fact of it was that her two children had been attending the Christian Science Sabbath school some time before, but, one Sabbath, they came home, and the little boy exclaimed, 'O mamma, I wish I could go to the Methodist Sabbath school. They talk about the Savior there.'

It was too much. Her eyes slowly opened to the fact that she had been deceived into believing that she had found the primitive Christianity of the first century, when she had got herself into nothing less than practical atheism.

It was Easter Sabbath. There were forty people

coming that day to confess Jesus Christ as their Savior in the First Presbyterian Church. Among them there was none more contrite and more filled with the 'joy of his salvation' than this woman. From that day she loved the evangelical faith as she loved her own life.

Three years and a half have passed since she came to acknowledge before the session and the congregation that she was a sinner, and that sin is not a mere delusion of mortal mind, but so terribly real that it took the precious blood of Christ to atone for it. Her cordiality to her pastor and his wife and her triumphant spirit in the face of imminent death found their secret in that Easter transaction.

As we sat and talked about the coming days and what they might bring her, she looked up suddenly, with a wondrously spiritual light in her great gray eyes, and said with deep feeling in her voice: 'Do you know, that if I knew that I were to die tomorrow, and should be told that by taking up Christian Science again I could be cured, I would gladly die tomorrow and go to be with Jesus.' And a shudder passed through her frame as she contemplated even the thought of falling back into the spiritual gloom in which she had wandered for three whole years.

Before we left I took out of my pocket the little Testament I always carry with me, and opening to the latter verses of Romans 8, I read: 'If God be for us, who can be against us,' and 'He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things.' Her face was radiant with the 'peace that passeth all understanding.' Then the words were read slowly, 'For I am persuaded that neither death—' She was looking

on to the hour when she was to try for the one chance in a hundred, but she had caught the experience of Paul; she, too, knew that she could never be separated from 'the love of God,' for she had found that love in its richness pouring itself into her soul when she sought it, not in meaningless jargon of a revamped Oriental philosophy, but in 'Christ Jesus our Lord.' A heavenly serenity shadowed itself in her countenance. As we all knelt in a brief prayer, it seemed as if the gates of Paradise were opened to our vision. Then she bade us 'Good-bye' in the same cheery way she had welcomed us.

That was on Friday. Monday morning the operation would come. I was in San Francisco Monday, and boarding a street car, was soon whirling over the steep hills out to the Lane Hospital. Arriving at the big red brick structure, I was soon up the steps and in the office, where I made hasty inquiry for Mrs. . . . The manner of the nurse answered my question. She was dead. While the skilled hands of the surgeon had been doing their difficult task her spirit had gone from the frail tenement. She had truly gone to be 'with Jesus.'

When the day came for the funeral, the parlors were filled with loving friends, who came to mingle their tears with those of the bereaved family. But when the pastor rose to read the Scripture and to lead the congregation in prayer, he knew that death had not triumphed. Christ had glorified himself in her, and he had glorified her also, for he had enabled her to meet death unfrightened, welcoming it, if need be; because she would rather die with Jesus than live without him. She had been 'faithful unto death,' and well the

minister knew that she was then wearing the 'crown of life.' The suddenness of her going, and all the circumstances surrounding it, made it seem more like translation than death, and her mantle has fallen, like Elijah's, on, at least, some lives that knew her."

Will people persist in dabbling with the demons of this fake religion in the face of such testimony as this? Can such testimony be successfully impeached? Is it possible for any sane man or woman to believe that a man of Dr. McQuilkin's character and standing could fabricate such a story? If what he says is true, we are forced to the conclusion that Christian Science leaders, if intelligent and informed, whatever may be said of the lesser lights, the rank and file of the membership of the cult, are luring souls away from Christ and to their eternal ruin. It is the old story of the wrecker's light. To abandon orthodox religion for Christian Science is a serious matter. It is not a choice between different forms of the Christian religion, but between Christianity and heathenism. The abandonment of Jesus Christ as *the* Son of God leaves us with less than enough to make us Christian. The substitution of the Koran, or the Book of Mormon, or Science and Health, for the Word of God, makes us *anti-christian*. To substitute Mind, or Principle, or anything else, for God, is atheism. The emphatic declaration of Science and Health that man and the universe are co-existent with God is Pantheism. To belittle the atonement, denying its value and necessity, when God says, "The blood of Jesus Christ his Son cleanseth us from all sin," is a repudiation of God himself. Now add to all this an additional and fear-

fully gruesome catalogue of offenses; a denial that Christ has come in the flesh; affirming that his death was faked, for if he had really died, there could be no resurrection; a denial of sin and eternal punishment; a denial of the inspiration of the Bible; a denial of the value of prayer, even denouncing it as dangerous and harmful; a denial of the existence of angels and the possibility of miracles; a denial of the personality of God and of a judgment to come; lastly, and possibly the most unpardonable of all, blaspheming the Holy Spirit by literally and unequivocally identifying Christian Science with the Holy Ghost—all of this, and more besides, to be reckoned with, what can we say more than the Spirit of God has already said of false and apostate teachers, “Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever?”

What I have said to individual Christian Scientists, talking to them face to face, I now say to the whole world: That woman, or man, whosoever they may be, that goes into Christian Science, with its wholesale rejection of God’s Word, and remains in it, *with their eyes open*, knowing what this cult teaches, and accepting it for the truth, *cannot be saved!* If, in spite of all this, they can be saved, then it is hopelessly difficult to arrive at any satisfactory understanding of the Bible, what it is for and what it all means. The Christian Science god wages war upon Jehovah, the God of the Bible, and this is the way it is put in Science and Health: “The Jewish tribal Jehovah was a man-projected God, liable to wrath, repentance, and human changeableness * * * The Christian Science God

is universal, eternal, divine Love." Which shall our God be, "the Christian Science God," or the Jehovah of Scripture? Let your answer be what it may, "As for me and my house we will serve JEHOVAH." Referring to the Genesis account of creation, Science and Health declares that the Bible narrative gives the lie to Christian Science! But here it is: "This myth represents error as always asserting its superiority over truth, *giving the lie to divine Science.*" And so it does. And again you may take your choice, this time between the *ipse dixit* of Science and Health, a man-made book, and the "thus saith the Lord" of the Holy Scriptures.

But thanks be to God, the Bible is not on trial, for it has been tested and proved thousands and tens of thousands of times over again. Science and Health is not on trial, either. The time of its trial is past, the judgment rendered by sound intelligence, for it has been "weighed in the balances and found wanting." Again let us turn our thoughts to the familiar words, "To the law and to the testimony: If they speak not according to this word, it is because there is no light in them." Do they speak *according to this word?* The answer is left, with confidence, to the intelligent judgment of the candid reader.

Had Mrs. Eddy confined herself to the development of Dr. Quimby's system of scientific or mental healing, she would have been safely and reasonably within her rights, and might have become a blessing to humanity, instead of the reverse. But, to borrow a medical term, she was moved upon so mightily by the unseen forces of a kind of auto-intoxication, and the flames,

already at a fever heat, of her self-importance and unrestrained vanity, were fanned into an uncontrollable blaze by the adulation of her blinded followers, that the final outcome of it all was *a religion* and an organization *called a church*.

Blackstone was a wonderful expounder of law, as was also Greenleaf. Why not honor the memories of these men, and perpetuate their important work by the organization of churches? How would this sound, The First Church of Greenleaf, or the First Church of Blackstone? Why not have a Church of Christ, allopathic? Or the First Church of Christ, Homeopathic? Or, if this is not broad enough, then why not the First Church of Christ, Eclectic? Why not organize still another church and call it by the name of some great merchant prince, or tack onto it, by way of a reminder, some of his great achievements? And we must not slight Aesculapius. Surely a church ought to be dedicated to the honor of his name and undying deeds, far surpassing those even of Mrs. Eddy herself in their wonderful impressiveness, for did he not prevent the deaths of the living and issue effective decrees of recall to those who had already died? Mrs. Eddy said she *could*, but she *never did!* The claims of the one are just as reasonable and—*just as fabulous*, as are the claims of the other. Aesop should have instituted a church, for *he* told many marvelous stories and did many wonderful deeds—on paper! And so did our beloved Munchausen! And so, in like manner, did Mrs Mary Baker Glover Eddy! And so, *even so*, do her infatuated followers. The trouble with the deeds of them all is that, they are mostly like the stories of Aesop, *fables*, pure and

simple. It is a monstrous thing that a sinful and misguided mortal, puffed up with immeasurable pride, rushing in where angels fear to tread, should *dare* to found a church, counterfeit of the true, upon a palpable fraud. We are constrained to wonder why God did not rebuke with audible voice, or with heavy hand, as in the case of the presumptuous Uzziah, who dared to obtrude himself into the holy place, usurping the priestly privilege of offering incense to the Almighty. We see the leprosy as it mounts his brow, and we see the rebuked and baffled king, blinded and dizzy with fright and horror, reeling forth from the holy place, bearing God's brandmark of displeasure upon his body even down to the grave, for he was a leper as long as he lived. The presumption and sacrilege were no greater in his case than in the case of this woman. She has built up her institution, which she dares to call "*church*" *upon the name of Christ*. But if her alleged revelation, contained in Science and Health, is true, then *God has reversed himself*, for the chapter preceding this one makes it so plain, that the feeblest mind can understand, that the things taught by Christian Science are utterly at variance, a thousand times over, with the things said and done and written, in the various books of the Bible, by prophets, apostles, and by Jesus Christ himself. God could not have inspired both the Bible and Science and Health! It is logically impossible. God cannot say, black is white. God cannot deny himself! Therefore God never wrote, nor revealed, the things contained in Science and Health. It is the Bible *or* Science and Health. It *cannot be* the Bible *and* Science and Health. If the Bible is true, Science and Health is an imposture. If

Science and Health is true, then the Bible *is not* the Word of God. Our choice between these two alternatives should not falter for a second. It must not. It *cannot*, for "the grass withereth, the flower fadeth; but the word of our God shall stand forever."

"O, but it is such a *beautiful* religion." How often we have heard this expression, and others of a like sort. "The people who believe in Christian Science are always so serene and self-possessed. Nothing at all ever seems to ruffle their temper. They are so happy, apparently, and contented. It appeals to me." Well, now, let us see. About their greatest emphasis, aside from healing, falls here. This is really about the only requirement. Deny sin, sickness, and death. Keep cool. Be quiet. Be serene. But what have they in the way of contentment and composure which the believer in Christ, a member of an orthodox church, does not find in his Bible? For instance: "In your patience possess ye your souls." "Be ye also patient; stablish your hearts." "Not that I speak in respect of want for I have learned, in whatsoever state I am, therewith to be content." "But godliness with contentment is great gain." "Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee." "Go thy way, eat thy bread with joy." As an orthodox Christian, do not ever again allow a Christian Scientist to put such a boastful claim over you, as if he had made some great discovery, for he has nothing here, but that you may and ought to have, and more too, for God has been urging these blessed possessions and privileges upon his people ever since the Bible was first given to the world. Such a

beautiful religion, yes, beauitful indeed, but God did not have respect unto Cain's *beautiful offering* of fruits and flowers, but unto Abel's unattractive and bloody sacrifice he did have respect. Who could not take Ingersoll's books, and the Bible, and some of the all but forgotten philosophies of the musty past, together with the Koran, and revamp some almost extinct religion or scientific theory, and construct a religion with sin, and the punishment of sin, and hell, all left out, a religion that would appeal with tremendous force to the carnal mind? And this is the appealing beauty of this new religion, simply this and nothing more. Yes, the outside seems to be beautiful, but so does the outside of certain other things: "Woe unto you, scribes and Pharisees, hypocrites! For ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness."

Do you but get on the inside, or just a little way behind the curtains, and you will find that, while there is continually being heard the cry of Peace! Peace! this is but a part of the program, and as a matter of real fact, there is no peace. Mrs. Eddy herself was notoriously a most cantankerous and disagreeable woman, and few of her disciples ever succeeded in living at peace with her for any very long period of time. And to this day, in the Eddy camp, it is an open secret that things are not always as they fain would

have them appear, and no wonder that it should be so, for Christian Science *human nature* does not differ materially from other brands of the same article.

The time has come when we must make the line of demarkation between the true and the false plainer than we have been doing, so plain in fact, that all the world must see and understand. A foolish and sinful sentiment still prompts some of us to speak softly of "our good friends of the Christian Science Church." Let us remember that the Spirit of God has expressly said: "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is *partaker of his evil deeds.*" God calls upon us in these last days to stand for something, and to stand like a stonewall. Let us "be no more children, tossed-to and fro, and carried about by every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ." There are duties to be performed and obligations to be met. The constraining Spirit, speaking through "Jude, the servant of Jesus Christ," makes this very plain: "It was needful for me to write unto you, and exhort you that ye should *earnestly contend for the faith which was once (once for all) delivered unto the saints.* For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, * * * denying the only Lord God, and our Lord Jesus Christ."

In these *last times* many departures from the faith and from God are to be expected, as well as a great increase in the number and influence of anti-christian sects and cults. God has made this plain

enough in his Word. If opposite conditions prevailed, it would be distressingly difficult to interpret them in the light of prophecy, however pleasant they might be. Several passages are quoted here to show how very emphatic the Spirit of God is in dealing prophetically with this subject. Read these passages carefully, and see if any other interpretation *can* be placed upon them. First then, 1 Tim. 4: 1, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." 2 Thess. 2:7-11, "For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: Even him, whose coming is after the working of Satan with *all power and signs and lying wonders*, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause *God shall send them strong delusion, that they should believe a lie.*" 2 Tim. 3:13, "But evil men and seducers shall wax worse and worse, *deceiving, and being deceived.*" 2 Tim. 4:3-4, "For the time will come when *they will not endure sound doctrine*; but after their own lusts shall they heap to themselves teachers, having itching ears; and *they shall turn away their ears from the truth, and shall be turned unto fables.*" Matt. 24: 22-25, "And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened. Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there

shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before."

Here we find Spiritualism, Mormonism, Russellism, Apostolic Faith, Christian Science, and a score of other Christless cults, prophesied, warned against, and condemned. It is an awful thing to fall into a controversy with the Almighty, or, as the writer of Hebrews expresses it, "It is a fearful thing to fall into the hands of the living God." Christian Science represents a hopeless apostasy, and is only a small part of a world-wide movement, a determined departure from God and the truth. The Holy Spirit accurately describes the devotees of this "other gospel" in the first chapter of Romans, "Because that, when they knew God, they glorified him not as God, neither were thankful; but became *vain in their imagination*, and their foolish heart was darkened. *Professing themselves to be wise, they became fools.*" If any of the real people of God have been deceived and are members of this apostate church, God has a message for them in the Book of Revelation, a message direct and personal: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." "Be not deceived, God is not mocked," and whatever, or whoever, draws a veil before and dims the glory of the incarnated and personal Christ is naught else nor less than an Anti-Christ! This is exactly and emphatically what Christian Science is persistently doing. Judge C. P. Smith, C. S. B., of Boston, and an unquestioned authority on the teachings of Christian Science, in a lecture delivered in the First Church of Christ, Scientist, Houston, Texas, Nov. 14, 1913, said,

"The fact is that what Christian Science denies is not the divinity of the Christ, but the belief that Jesus is God and the correlative theory that God consists of three persons." Nobody with a sound mind can fail to understand this, nor is there any place found here for quibbling over its meaning. We find here, of course, the usual Christian Science distinction between Jesus and Christ, involving their denial that Jesus is the Christ. But the Holy Spirit has settled this also in 1 John 2:22, "Who is a liar but he that denieth that Jesus is the Christ?" According to this wretched apostasy the deity of our Lord is gone, his vicarious atonement for sin is gone, everything essential to the saving power of the gospel is gone, and in the final issue the words of our Lord are going to come to pass:

"Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? And in thy name have cast out devils? And in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

What the Apostle Paul said to his beloved son in the gospel, the faithful and valiant Timothy, with good reason may be addressed to all others, women and men:

"O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so-called which some professing have erred concerning the faith. Grace be with thee. Amen."

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